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The "Revelation of Nature" was originally published at the epoch of the great revolution of France. It was intended as a continuation of the "System of Nature," and to exhibit a code of morals founded on the immutable principles of Reason, Truth, and Humanity.—Price, \$25 for 100 copies, \$15 for 50, \$10 for 30, \$5 for 14, retail 50 cents.

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NATURE nursing in vain her warring children, benighted by the artifices of Priestcraft and Politics; Philosophy consumes their screen in order to display the universality of transmutations:

For Self and Nature link'd in one great frame,
 Shows true Self-love and Nature's as the same.
 Eternal matter to one centre brings
 Men changed to beasts, and insects changed to kings.
 Who dares with force on Nature's chain to strike,
 On man or insects, jars the chain alike
 On Self, which changing never quits the chain
 In life or death, transmits or joy or pain.

Stewart, John,

THE

MORAL STATE

OF

NATIONS,

OR

TRAVELS

OVER THE

MOST INTERESTING PARTS OF THE GLOBE,

TO DISCOVER THE

SOURCE OF MORAL MOTION ;

COMMUNICATED

TO LEAD MANKIND THROUGH THE CONVICTION OF THE SENSES
TO INTELLECTUAL EXISTENCE, AND
AN ENLIGHTENED STATE OF NATURE.

Speculative or Abstract Truth is a beacon on the shore of Life, to direct the tempest-tost vessel of Humanity in the storms of Error and Prejudice, to the haven of Happiness, Intellectual Existence, and an Enlightened state of Nature.

Practical Truth is the pilot Wisdom, who holds the helm, and directs the tacks, which impelled by the zephyr of Reform, obliquely approximates that beacon, and guards the vessel from the boisterous hurricanes of precipitate Innovation and Revolution, which propelling the vessel of Humanity in the face of the storm, wrecks it on the shoals of Error and Prejudice.

In the Year of Man's retrospective Knowledge, by astronomical Calculation
5000.

[Year of the Common Era, 1790.]

Granville, Middletown, N. J. Reprinted by George H. Evans. 1837.

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1837

ADVERTISEMENT.

If ever book possessed paramount claims upon the intellects and feelings of the human family, as being identified with their freest exercise and fullest enjoyment, it is the work with which they are now presented. Its author, the Modern Pythagoras, travelled the globe, like his worthy prototype, not to gratify vanity, avarice, or luxury, but to study and advance humanity. For the accomplishment of his magnificent project, he exerted a power of thought equally profound and sublime, a courage absolutely independent, the spirit of truth in its intrinsic radiance, and a beneficence pure and perfect, coextensive with all sensitive existence. This universal beneficence, the sum and substance of moral duty or virtue, he established on his favorite and fundamental proposition, That every sentient being ever has been, in portions, and, in portions, ever will be, a constituent part of its great integer, Nature, conscious of its present, but necessarily oblivious of its past, and ignorant of its future combined modes of existence.

The something termed mind, soul, spirit, intellect, is either itself a distinct, subtile agent, material or essentially analogous to matter; or, else, it is an innate property of matter, at times latent, and at times under particular combinations, sensibly exhibited. This last hypothesis, (that sentience and intelligence are the results of matter's organization,) has been adopted by the author, who proves that the necessary immortality, now universally conceded to the physical properties and capacities of matter, is equally an attribute of its moral and intellectual powers and susceptibilities. But under the first theory, (that intellect itself is a divisible element,) its eternity is no less certain and perhaps more obvious; for Nature, by every fact and phenomenon, uniformly tends to demonstrate, and never to contradict, this fundamental truth. Sympathy and intelligence are as much immortal as gravity or cohesion. Man, collectively, is the moral ruler of the moral world, and moulds it to enjoyment or suffering.

This Bible of Nature, then, exhibits a stupendous scheme of PANTHEISM; not a contradiction, but a confirmation, of all that is good in existing morals, on every branch of which it abounds with original and lucid views. Assuming the subject of theology, where infidelity has abandoned it, it presents the long demanded and much desired substitute for orthodox faith. While completely substantiated by physical proofs, it is as consistent as any sectarian doctrine whatever with the scriptures, and therefore the only one true and tenable, being alone supported also by reason. It presents the golden mean, the great mediation between the deluded superstitionist, the dog-

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A VOCABULARY

OF SOME OF THE MORE UNCOMMON WORDS USED IN THE MORAL STATE OF NATIONS, AND THE REVELATION OF NATURE.

- Acme*, The height or summit.
Apocalypse, Revelation.
Apothegms, Maxims, Wise concise sentences.
Archetype, Pattern or original.
Caducity, Ripeness.
Catholic, Universal or General.
Centripetal, Gravitating to the centre.
Centrifugal, Receding from the centre.
Coercion, Force, Tyranny.
Colossal, Gigantic.
Colossus, An enormous figure.
Collusive, Fraudently concerted;
Dialectic, Logic, the art of reasoning.
Dilemma, A doubtful choice.
Duct, A passage or channel.
Duodecimo, 12 leaves to a sheet.
Endemic, Peculiar to a country.
Epoch, Important date, from which other dates are numbered; similar to *Era*
Errant, Wandering.
Ethics, Morals.
Eucharistical, Sacramental.
Euthanasia, Easy death.
Exotic, Foreign.
Goal, Termination, the final object.
Harpy, A ravenous wretch.
Ignis Fatuus, A fallacious light.
Indefeasible, Not to be annulled.
Integer, The whole.
Integral, Entire.
Interregnum, Intermediate reign.
Irrefragable, Un-breakable, not to be confuted.
Knowledge, Learning, perception of facts.
Labyrinth, A maze, intricacy.
Lingua Franca, A general language.
Logomachy, A contention about words.
Lusus Naturae, A prank or freak of Nature.
Machiavelian, Politically crafty.
Medicament, Medical remedy.
Medium, The means.
Minutiae, Trifling details.
Moral Motion, Moral Action.
Parochial, Of a parish or district.
Phenix, A bird fabled to consume, and a young one to rise from the ashes.
Phenomenon, Appearance.
Philology, Verbal learning.
Plastic, Capable of giving form.
Policy, The craft of government. Politics
Primum Mobile, The original moving power.
Ratio, Proportion.
Rubicon, The crisis, boundary.
Synatively, Healingly.
Sanctum Naturae, Sacred retreat of Nature.
Spunging-houses, The first prisons of Debtors
Stamina, The fundamental principles.
Succinct, Concise, short.
Syrens, Eloquent seducers, Mermaids
Synonymous, Similar in meaning.
Vacuum, Empty space.
Volition, The faculty of willing.
Wisdom, The happy search for and application of Knowledge.

THE JURY BOX

THE JURY BOX is a collection of short stories by various authors, published in 1907. The stories are arranged in two columns on the page.

The first column contains the following stories (from top to bottom):
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INVOCATION TO TRUTH.

I KNOW not in what language to utter thy operation of thought, while thy glorious essence is the subject of its contemplation. Error has so condensed the medium of speech, through which only thou canst be defined, that should thought, elevated above the atmosphere of prejudice obtain a view of thy effulgent nature, speech would sully thy glory in the clouds of definition, formed of perverted epithets and unmeaning terms.

Shine forth then in the plenitude of thy radiance! Dispel with the ardor of thy rays the thick mist of credulity and vanity, which error collects to envelope the human thought, to hide it from the least glimpse of thy light, to conceal the source of moral motion, to hide self from man, to betray him into misery, and by perpetuating the moral chaos, to universalize and eternize the pains of Nature, by the artifice of a detestable proverb, that "Truth is dangerous."

This blasphemy of the holy majesty of Nature is an infernal falsehood. While the moral world is agonizing under the double oppression of tyranny and error, where can relief be found, but in human thought in a state of absolute freedom, emancipated from all the chains of civil, domestic and religious institutions, to obtain that

clear medium of just conception, in which only thy divine nature can be discovered.

Teach mankind, that while the most feeble groan is caused by moral volition to any part of sensitive Nature, it arises from thy light being interrupted and eclipsed by error, and that thy power over moral and physical causes is sufficient to remove almost the whole of evil and misery from the domains of Nature.

O, inspire me with thy divine qualities of sympathy and probity, and unprejudiced conception, that by the energy of simple speech, though I may not be able to describe the immensity and beneficence of thy essence, I may at least detect the machinations of tyranny and error; and induce mankind to attempt that emancipation from their yoke, which must precede, and be the twilight or that happy aurora of thy glorious sun, to generate intellectual existence, reduce the moral chaos into system, and procure happiness to all sensitive Nature!

DEDICATION.

TO THE

CHILD OF NATURE.

O you, happy mortal, elevated above the articulated air of applause, and looking down upon humanity, not with pride but pity—you, who are in contrast with all the heroes of the world, and like visible objects become greater, the more we approach you on your eminence of sympathy, probity and wisdom—you, moving in the moral system, with the same irrefragable order that planets move with in the solar, and governed by similar laws of gravitation, towards self as the centre and sympathy or attraction towards other selfs in the universality of sensitive Nature—deign to protect the sentiments of the work now presented from the fangs of tyranny and error.

You, who in your daily perambulations, seek and give relief to various parts of distressed Nature; who from extreme anticipative powers of mind, see, and study to remove the causes as well as the effects of misery; who frequently drop a tear with your penny into the basket of the industrious poor that are ashamed to beg, and leading their half starved offspring, to strike with double force

upon sympathy—the chain of Nature. Your penetrating mind sees, and your sympathetic heart feels, the misery which pride or fear induces poverty to conceal. The numberless shops that are open to support a numerous offspring—does accident every day reward the anxiety and captivity of the owners by procuring a mere subsistence?—the doubt gives pain to your sympathetic mind, and excites the wish, that civilized association which makes no provision for misfortune or mental weakness, might be improved into natural, where wisdom assisting folly, and strength weakness, would produce universal liberty and equality, without which the moral world must ever remain in the chaos of error and misery.

Under the protection of that sympathy and probity I launch out my little bark of opinion upon the tempestuous ocean of the world; and though the storms of error, and thunderbolt of interest may impede its progress, yet, covered by your benign influence, it shall navigate unhurt, and arrive at the haven of humanity oppressed by error, and discharge its cargo of sympathy and truth, to reform and relieve mankind, by leading them to a state of intellectual existence and enlightened Nature.

P R E F A C E .

IN a disposition of mind interested in the happiness of all animated matter, the author of the following new ideas traversed the globe, and proposes to lay them before the public, conjuring his readers to pay them the attention their importance demands.

He must take the liberty to admonish his critics, who he hopes may be as numerous as are their interests in the subjects treated on, to withdraw the mind as much as possible from the influence of education and custom; and as the author's reflections have dared to claim and assert the right of reason, to investigate every institution that is to direct the essence of man to well-being and happiness, he hopes they will be aware how difficult it is to arrive at that elevated position, where a critic must place himself, to take a view of this work.

The rarest character I have sought for among mankind is, the man who unites the excellence of natural with that of acquired good sense or learning. The latter accustoms the mind to such habits of decision or cessation from reflection, that I believe the talents are incompatible; for a mind of great natural capacity is wholly occupied in investigating sentiments, or moral truths, while the other is constantly composing and consolidating the ideas of others and its own into new sentiments, which it labors to establish, and thereby to acquire fame for an excellence in knowledge.

The mind of natural good sense, improved by education, not books, into wisdom, is aware of the vanity of fame, and decomposes and analyzes the sentiments of others and its own, which it recommends to the discussion of mankind, and by this co-operative exercise of thought, acquires that intellectual power of reflection, that never decides, but rather reposes upon the evidence that discussion has presented, and acts thereon, till further reflection or discussion provides it with more.

How few minds can even tolerate, much less join in, the discussion of ancient opinions, or of others rendered sacred by an illusive importance attached thereto by ignorance.

What American savage is there, but would be scandalized at any discussion, that should suppose cruelty or infamy in the practice of putting aged parents to death?

What Chinese—that could bear, without indignation, a dispassionate inquiry into the custom of putting children to death, and the supposing infanticide a crime?

What Spaniard—but applauds the virtue of the infernal court of inquisition, that burns the body from which thought, the sacred germ of Nature to produce moral good, emanates, to call on wisdom for aid, to break the iron shackles of prejudice and ignorance: and by such terror procures the abortion of those ideas, that would carry man to a state of intellectual existence, and triumphing over the general and only enemy, ignorance, elevate himself to a state of enlightened Nature?

How many men of erudition, in all countries, but are as intolerant as inquisitors, when their inveterate prejudices are attacked; and though they have not the infernal zeal to burn the body in order to destroy the germ of thought, that inestimable gift of Nature, to direct man to happiness, yet they collect all the arms of sophistry and logic, to throw a veil over their own eyes and those of mankind, lest if truth was discovered, the respect they acquire from ignorance would be converted into a sovereign contempt, and mankind, cultivating the only system of society, equality and universal fraternity in the parentage of Nature, would devise such innovations as would make ignorance alarmed at the loss of partial property and power, which wisdom condemns as universal evils.

These innovations, if not gradual, and conciliatory with the weak foresight of men, would offer remedies, that would aggravate the disorder; but the province of wisdom is to discover the link that connects speculation and practice in policy and civilization, as knowledge in medicine does the modification of poisons when applied

to the natural body. But the most refined speculation serves as a beacon to practice.

The author thinks it necessary to declare, that this work has been hurried to the press with a precipitancy, that the present conjuncture of events calls for. The moral world is agitated and threatened with dreadful storms, and wisdom is called upon at this moment, to leave its outward occupation of art and science, to form such moral conductors, as may convey the thunderbolt of revolution, to purify, and not destroy the moral elements or associations of mankind.

The present epocha is by far the most important that the annals of the world have recorded—the moral world is affected by an extraordinary commotion.

Commerce having opened an extensive communication among mankind, the fountain of knowledge springing up in an island of liberty, where the human mind is unrestrained in its faculties of thought, has, through the channel of a free press, flowed into neighboring nations, and given birth to sentiments, which are ripened into action, that has been the cause of these sudden and important revolutions in the two hemispheres.

Any one new idea conceived and communicated, creates a new germ, that must ultimately, though imperceptibly, spread over the moral world, and produce sentiment which will produce action, and be the cause of various revolutions and changes, to which Nature is prone in all her works.

In the economy of association over all the world, it may be observed that man possesses freedom in proportion to his knowledge, otherwise freedom would be an evil; for where the volition of man is free, and guided by ignorance, he will be constantly doing injury to himself.

As the moral atmosphere is rendered morbid by the ignorance of mankind, its inhabitants must be subjected to a certain regimen, which may bring their constitution to a state congenial with the atmosphere.

As nations live in a state of legitimate rapine and vio-

lence, their defence obliges them to give up natural liberty for public energy; and the same observation is applicable to violence in the assault of individuals, and the defence of society.

An ignorant man who cannot see beyond the present moment, or extend the concerns of self to the great orbit of society, must be directed by coercive power which may relax or contract in proportion as ignorance disappears, and knowledge takes its place. *X*

What would a peasant reply to a tax collector, if he asked him for a proportion of the aliment and clothes destined for himself and family, by assuring him, that if he did not voluntarily part therewith, the emperor would conquer the king of Prussia, and his new association with his fellow-subjects, the savages of Nootka Sound, would be broken off by the king of Spain? The peasant would look upon him as a robber, or madman, and no doubt drive him out of his house. What would be the consequence in the present relative and active situation of the political world? The king augmenting in power, and aided by millions of slaves, called subjects, would shortly appear upon the coast, and reduce, by the violence of subordinate governors, the ignorant and selfish peasant to a state little better than that of the savages just mentioned.

Till nations become more just and humanized, it is necessary to discover that medium point between democracy and monarchy, where public energy and individual liberty unite, and from this enviable and firm position,*

*The end of all improvement in constituted governments should be, to give such influence to the democracy, as may prevent the influence of the crown from establishing too great a disproportion between the interest of the country, and the interest of partial offices; for men always sacrifice the less to the greater interest. But this point is difficult to be discovered, and I prefer disseminating wisdom among the people, and not extending the superstructure of government till the foundation is laid.

The only present improvements to be wished in the policy of

It is necessary to have a government that may be used in the best manner.

which England alone, among all the nations of the world, has had the wisdom to discover, and the virtue to establish, let her open the fountain of thought, that only source of moral perfection, and by establishing the absolute liberty of the press, inundate the globe, and fertilize the soil of humanity into intellectual existence; and when this glorious effect is produced, let her then, and not till then, resign the power, which art and violence have assumed over Nature, for her own benefit, into the hands of enlightened citizens, who finding wisdom spread to every part of the globe, will break down the barriers of coercion, and live in universal fraternity, guided by the religion of Nature, having purified essence into intellectual existence, and elevated civilization, by the virtues of sympathy and probity, to a state of enlightened Nature.

Mankind are coming of age, and breaking from the leading strings of priests and kings; they demand new modes of moral settlement, and woe be to humanity, should freedom be assumed, and ignorance still control their actions. They would then be precipitated into an abyss of anarchy, from which despotism alone could relieve them, and a despotism of such force and durability, as would destroy the germ of wisdom, which alone can procure well-being, or an enlightened state of Nature.

Internal consciousness of rectitude, which enables an author to bid defiance to interest, malice and préjudice, elevates him so far above the vanity of erudition, that if it was possible to explain his sentiments, and communicate his ideas in all the anomalies of grammatical error and logical diction, he would pour forth the current of thought in all the cataracts of literal irregularities of every kind, and study only to convey the whole of its stream to the ocean of the human intellect, though it arrive in tempestuous and broken billows.

The author of the following work disclaims all preten-

England are parochial associations of correspondence, which would collect the unbiassed and deliberate will of the people, which would prevent knaves and fools from aspiring to the sacred office of minister, with the sordid view of private interest.

sions to erudition, and attributes his present unprejudiced state of mind to the neglect thereof. He preferred reading the volume of life, (in travelling over the extremities of the globe, whence he collected real ideas, which enlighten the mind,) to books, whose verbal ideas confound it. He begs to warn his readers against any unpleasant surprise, in finding much repetition and total neglect of the arrangement of his matter, whose different species is offered under the same genus; and preface, introduction and work, were forms prefixed to his thoughts and ideas, whose violent fermentation, arising from the novelty and importance of the subject, untempered by the modifications of erudition, have flowed over their reciprocal boundaries.

However the sentiments in the following pages may be dogmatically delivered, the author declares his intentions are, to recommend to his readers the subjects on which they ought to think, rather than the mode how they are to think; and the principal reason for communicating these ideas to the public was, to open a candid and liberal discussion on the nature of existence, which private conversation refuses. The author has made the most extensive researches in every country, to discover enlightened and liberal minds, whose mutual intercourse might facilitate the investigation of truth, and bring the result more advantageously prepared for the public discussion; but he has been able to find no such characters, and has been treated with negligence and contempt wherever he has been too importunate to urge the investigation of truth, by inquiries which brought the knowledge of mankind to a state of humiliation almost below instinct. What reception men of learning would give to such a system the public may easily judge.

The author in the progress of these researches met with a character, who united strong mental faculties to profound erudition, and a great degree of liberality of judgment, obtained by travelling. Here he hoped to have found a man, whose standard of opinion would have extended over the whole domain of Nature; but alas he

had been no farther than the boundaries of Europe, and his opinions terminated with its extremities. This gentleman declared, "that an opinion which contradicted the most important institutions of society, should not be promulgated," sanctifying thereby the inquisition of Spain, the despotism of Turkey, and every crime hallowed by public institution over all the world; thereby destroying the instrument of Nature, to operate changes towards a more perfect state of existence--the HUMAN THOUGHT--which, according to him, was irredeemably enslaved by civil, religious and domestic institutions, and was to be emancipated only in affairs of little moment.

The author since has been discouraged by the disappointment he met with in a character that promised so much perfection, and has determined to present his ideas to the public; for which his morality and sentiments as a child of Nature, must offer an apology, and he hopes it not a favorable reception, at least a candid discussion, to enable him to reform his own errors, and correct those of mankind. He proposes printing this work in duodecimo, to render it portable, that the judgment of the reader may deliberate and discuss its matter without the aid of memory, and that it may be opened in the scenes of rural solitude, where Nature affords a clearer atmosphere for the judgment, than the literary mist of the cabinet or library, where verbal ideas alone arise and circulate, to perpetuate prejudice and confound truth. The study of Nature should be pursued in the cabinet of Nature--groves, forests, lawns, lakes &c. &c. Here real ideas or things present themselves to contemplation, and the great standard of truth becomes Nature's self.

Truth will present itself to the reader in these works, without the dress of erudition or eloquence, and under all the disadvantage which the criticism of learning, prejudice, superstition and personal interest can bring upon it. This opposition, like many other operations of ignorance, will defeat its own purpose, and the ingenuity of syllogism and insidious eloquence, and terrors of political and religious enthusiasm, will but serve to establish a color-

ed lens, that the sun of truth may be distinctly contemplated; whereas in the meridian effulgence this work places it, the mind of man, emerging from the dark cave of error, might be dazzled and confounded, instead of enlightened with its blaze of splendor. The author hopes that the uncouthness of his style, the irregularity of arrangement, and the absence of erudition, will not prejudice the minds of the learned, so as to forbid a perusal of his matter: he entreats their criticism, which may furnish him with new light to approach that dark and recondite subject, the source of moral motion, and to discover the means of improving and extending human essence to intellectual existence.

I must beg the indulgence of my reader for any defects of composition, and offer, as my only apology, the following reflection:—The ideas communicated in the following work are real, and not verbal; that is, taken from things in the volume of Nature, and not from words and adopted sentiments in books, and the mind, in explaining new conceptions, finds greater difficulty to employ language which erudition and extensive reading alone can give, and this advantage the author, whose whole life has been spent in travels, has been deprived of, which he shall not regret, if his ideas are intelligibly explained. He regrets much the impulse of a genius, which flies too rapidly over the tardy detail of demonstration; but he hopes that the penetration of many of his readers, and the erudition of many of his critics, will assist in furnishing a supplement, for the demonstration of such truths as carry with them conviction, and the exposition of such errors as may oppose the end of his labors and attentions, to procure systematic happiness to all sensitive Nature.

He moreover declares, that in transferring from the mind to paper his thoughts, he has been careless as to style and language, and in the enthusiasm of sympathy, has not been able to give discrimination, or ample explanation to his ideas. This fault will serve to call into exercise the penetration of his readers, and call with

more necessity upon him, for a series of commentaries, to elucidate this work of texts, and he hopes in these to be aided by the light of frequent and sagacious criticism, to which he will pay an extreme attention, and pardon all the rancor, or personal abuse, which the passions may indulge in, when interested or rooted prejudices are attacked. He implores all his fellow parts in the great integer of Nature, not to treat these ideas with contempt, as visionary systems, but to favor the benevolent intentions of the author, whose mind is beyond the reach of the sordid motives of interest, and vanity of applause, but wishes to procure happiness to all animated Nature. He trusts, that this observation will be sufficient to entitle him to a patient reading, and impartial criticism, which he will himself ever labor at, till a period be put to the revolution of this identity, which dissolving into the great mass of Nature, and returning to animation under a different identity, may receive as an eternal part of Nature, the advantage that his former labors may have procured by removing moral evil from existence.

Identity is continually interrupted in the period of existence, and it is difficult to seize the moment of absolute identity, the moral and physical parts of body constantly changing; but the capacity of identity to procure present and future pleasure, and avoid present and future pain, is sufficiently evident to procure well-being.

Present identity concerned, and interested to procure pleasure for future identity, which may have separated from and consequently forgot its antecedent, represents the interruption of identity in the dissolution of life; for by the labor of the identity in life interrupted by death, as a part of Nature it must assume other identity, though it must have forgot its antecedent identity of life.

If the mind is once brought to a great force of internal operation or reflection, it can conceive with the utmost facility its internal and immortal connexion with Nature. Self, under all its changes and combinations must ever be a component part of that integer, or uni-

versal mass of matter; and it is impossible in conception, to separate self as a part from its whole, notwithstanding the sudden interruption or dissolution of identity, whose connection being broken cannot remove its interest in the future good and evil of the aggregate mass of matter assuming new identities.

Some part of me was probably [?] some part of Alexander. If he had humanized instead of barbarizing mankind, the universal happiness of animated matter being the operation of his identity as Alexander, he would now enjoy under my identity, and his virtuous remembrance would serve to unite the two identities.

I have given this conception much investigation in my mind, but I must close till the investigation of others may give me new matter to proceed and operate with. In the mean time I enjoy the utility of its influence, which establishes more encouragement to persevere in virtue, than imaginary and ridiculous rewards and punishments, that are now abandoned to nurses and children with the tales of ghosts and witches; by reflecting, that the good or evil I procure in this life are perpetuated to my enjoyment or suffering, as a part of Nature reanimated in a new identity. This also forms that comfortable and reasonable doctrine of immortality, which brought home to the conception, gives dignity and resignation to the mind of man.

If the utility of a doctrine cannot be disproved, the mind, in a state of doubt, will do well to establish utility or happiness, as a valuable criterion.

Lest bigots or enthusiasts might attempt to profit by this criterion, I must observe, that their visions are clear only in the darkness of credulity and superstition; for they dare not appeal to reason, which the doctrine of universal identity in the integer of Nature courts as its only support, spurning belief as a weakness, and respecting the assent of the mind, or formation of sentiment, which arises from conviction alone, as to positive or probable truth.

INTRODUCTION.

THE present is a moral crisis, the most extraordinary the world ever witnessed. Man in various parts of the globe struggling to obtain liberty; and reclaim the natural rights of which despotism or fallacy of policy has deprived him; the mind of man is peculiarly called upon to desist from the futile occupations of arts and science, and to deliberate upon the present state of Humanity.

Whoever attends to the conduct and conversation of what is called the polite world, must observe, that virtue, that is, sympathy and probity, are treated with contempt; and honor or courage, that is, to pay a debt of which another has robbed you, or cut his throat if he exposes your falsehood or knavery, is the whole code of moral law. Luxury, which makes rapid strides in all European countries, while it destroys the bodily and mental health of the rich, increases the misery and labor of the poor, who are subjugated to institutions only calculated to protect property, of which they have none to lose; and happiness, all their possession, is sacrificed to wanton avarice, and their corporeal powers are worn into premature dissolution, and their mental powers so totally suppressed, that extreme labor leaves the peasant no time to acquire conscientiousness or intellectual existence.

Human knowledge has acquired from the experience

of past ages, and the extensive intercourse of the present, such force and power, that it threatens to absorb the intellectual faculty, and to renew an epocha of the most dangerous superstition, that shall surpass that which has held the world in ignorance and misery for nearly eighteen centuries.

The secrets of Nature in her physical domain are every day brought to light by the ingenuity of man. The imagination, whose powers are subject to physical causes, has been explored, and various wonderful effects have been produced; and Swedenburghers, Louthburghers, and animal magnetarians have forced credulity, emancipated from the superstition of religion, to do homage to the works of men of some little ingenuity, and not possessing one grain of judgment or common sense; and yet the revenue they have gained from the credulity of ignorance, menaces the world with a basis of superstition more indestructible than fancy ever formed, as it produces real effects, whose cause being known to few, appear the most obvious and manifest miracles history ever recorded.

Priestcraft, that has latterly been confined to the dark regions of error in an imaginary world, is now attempting to mix its metaphysical errors with the complicated science of policy; and the pulpit is become a political rostrum, in order to confound and perplex the weak and debilitated reason of man.

In this very critical state of the world, contemplative and unprejudiced minds are called upon to direct the passions of mankind, thrown into fermentation, not so much by an increase of wisdom, as an augmentation of cruelty and oppression; for if the rich in France had con-

sent to pay their proportion of the public burden of taxes, no revolution would have happened in that country, and despotism would have taken deeper root.

The French have gone farther in the theory of virtue and liberty, than any nation upon the globe; but they have failed in their practice. They had the glory to declare, that the citizen had an indefeasible right to be represented, and in practice have taken away that right, by subjecting it to be purchased for three shillings per annum. They have declared that, man is born free, and hold in slavery millions of fellow creatures in the West India Islands; and while the British Parliament, whose theory is not so brilliant, are making laws to alleviate that slavery, the French nation have left their fate to be decided by their cruel task-masters, bullied into this measure by the audacious avarice of some few sea-port towns of patriots, dealers in human flesh. X

They have declared that, they will wage no unjust war, and yet suffer themselves as auxiliaries, to support the extravagant pretensions of Spain, founded upon a bull of the pope, who having the whole of the spiritual world in his possession, must surely have a claim to all unknown corners of the present or temporal.

It would have been more consistent with the principles of an Assembly, struggling to establish and perpetuate liberty and happiness to all mankind, to have become mediators, and declared that their arms should be employed on the side of justice, exist where it might. Such an act would force a peace upon the whole world, and all political treachery would cease, and would arrive at the end of national security sooner than left-handed, insidious and partial policy, which is preparing an ambush,

Compare this with 2 Paragraph Page 10

that may overthrow all that virtue and wisdom have hitherto labored to produce.

The revolution in France is of so formidable a nature to the security of personal authority and dominion of the tyrants of the earth, that all foreign schemes of ambition must be suspended, and the whole of their attention taken up with guarding their menaced despotism. For should France succeed in forming a happy government upon the principles of liberty, truth and virtue, so glorious an example must spread to the utmost boundaries of the earth, and the impious tyrants may attempt to paralyze the most active power of Nature, human thought, which they have done by cutting off all moral communication by scriptory correspondence; yet as the moral horizon had acquired a strong twilight, the sudden factitious darkness will be more sensible, and humanity, appalled, will adore every glimpse of light, that must privately break in under the cloak of commerce, and every article of public news will be illumined and sanctified by its rarity and matter. That which in liberal and open communication would have been discussed, will now become conviction, sentiment and action; and the tyrants will be precipitated into that abyss, they intended for their unhappy subjects.

Men of wisdom, or children of Nature, form a wish no doubt, that France had approached the haven of liberty with the breeze of reform, rather than the tempest of revolution, which would not have alarmed the tyrants in their neighborhood, so as to induce them to spill the hallowed germ of moral Nature, in the womb of thought, or cut off its channel, as they cannot dry up its source, and under the common interest of despotism lead their

bands of slaves in crusades against liberty in France, which will probably happen should a general peace take place.

O England! favorite isle of Truth and Constitutional Liberty! prepare an asylum for that holy divinity, if vice or tyranny should banish her from the continent. You are the only nation of the world capable of approaching the haven of happiness by the breeze of gradual reform. Extend and equalize your representation, shorten the duration of your parliament, consecrate the liberty of your press, establish a negotiation with foreign powers, to check the spirit of ambition, devastating the earth, and annihilating peace and happiness. How deplorable is the fate of humanity—how defective is virtue, when one formidable state has the power to reform the universe, if it had but the least proportion of wisdom or virtue, or had but the magnanimity to attempt so glorious an enterprise! Of two contending nations, urged by the demon of ambition, which would dare invade the territories of its rival, if England became the umpire, and threatened the aggressor?

If we take a view of the present state of Europe, and reflect, that all nations are satisfied with the present state of their possessions, and yet are reciprocally engaged in destructive wars of chimerical policy to destroy them, we must conclude, that mankind are wandering under the fascinations of ignorance and passion. Whence comes it, that individuals emerging from the errors of barbarism, had wisdom enough to confederate for their personal security, and though aided by the deliberation of collective wisdom, in national councils, could not force the boundaries of error beyond the circle of national in-

terest, and extend confederacy so far as to involve the limits of the whole quarter of the globe, and progressively to the globe itself, which would certainly be the progress of association, if founded upon the principles of truth and reason. We must then conclude, that the present principles of society or policy, have in them a leaven which corrupts their mass, and that they are founded upon an union of power and property, to guarantee and augment themselves, without regard to the welfare of the greater body of the weak and poor, whose interest can be placed only on the basis of wisdom, virtue, truth and happiness, to procure the well-being of mankind; and these virtues can proceed, not from the form of law or policy, but only from the extension of the mental faculties, whose force operates to improve the volition and to procure happiness to self in the system of all sensitive Nature.

THE
MORAL STATE
OF
NATIONS.

ENGLAND.

I BRING this country first under consideration, because the world are agreed in giving the high pre-eminence of thought, or mental powers, to the natives of this island. This opinion I do not respect for its universality, but having examined it closely, and brought it to the test of experience, by constant observation, I find it to be an incontrovertible truth. However, that I may not be subject to the suspicions of prejudice in holding such an opinion in favor of my native country, I shall explain my experience.

The excellence or supreme power of the intellectual faculties, depends on their capacity to form the greatest number of simultaneous ideas, or [rather,] to take in at one view, the different relations or parts of the object under consideration. As, when we say, government is necessary for man; a weak mind views the object, man, as a bad being; and government as a good coercion. A great mind takes in all the relations and connections of

these two objects—considers profoundly the nature of man and of government, establishing conclusions conformable to their present state, and continuing the investigation which liberal speculation adduces.

The English peasant in conversation with his lord, looks down, blushes, scratches his head, and shows every sign of extreme sensibility; while the capacity, or operative power of his intellect, takes a simultaneous view of the lord's riches and his own poverty, the lord's power and his own weakness, the lord's knowledge and his own ignorance; and excites the passions of fear and shame. When a peasant of any other part of the globe is accosted by a superior, and conversation is entered into, the questions of the one put in action the memory of the other, which keeps the imagination from operating, and which, when too much burthened, oppresses and almost annihilates the judgment. The foreign peasant, occupied with his memory alone, to furnish an answer to his lord, discovers no agitation, and proves that he has neither sensibility nor extensive mental faculty.

It is, however, a curious problem, that the instinct or memory of the foreign peasant acts right, while the extensive intellectual faculty of the English peasant does wrong. The following observation will however solve this problem.

Instinct and intellectual existence are two extremes in the essence of man; at the first point he possesses happiness without conscientiousness, and at the last he unites both; but in his progress from the first to the last, he struggles through much ignorance and misery, upon quitting his guide Nature, to reach the goal of intellect.

Whoever takes a moral view of the English nation, will observe that in approximating the goal of intellectual existence, they have left far behind them all other nations; and this pre-eminence they mark by the superior degree of thought or consciousness which they possess, while the very inferior degree of animal happiness they enjoy, shows that they are still very distant from the goal. The reason of this is, that their mental capacity is exter-

nally employed to acquire power, riches and knowledge, which are the causes of much pain and ignorance, and these, meeting with consciousness and thought, conspire to render them miserable. When, on the contrary, the mental capacity shall be internally employed to discover the source of moral motion or knowledge of self; they will then arrive at the goal of intellectual existence, when consciousness and thought will augment the happiness sought after, and procured in an enlightened state of Nature.

The greatest field for observation of this truth is in domestic society. Individuals, when forming these associations, are oppressed with silence and reserve. That this is not the effect of apathy or stupidity, is discovered by the restless and uneasy attitudes of the men, by the blushes and downcast eyes of the women, which, if at any time, through a wonderful effort of courage, they are elevated to a horizontal position, seem rather wandering in their orbits, to look for an asylum from the regard of others, than directed with benevolent assurance to meet the eyes of those with whom they converse. This embarrassment proceeds from extreme sensibility, or great proportion of intellect, which is constantly reflecting and revolving within its own sphere, producing extreme apprehensions, and reasoning thus :

“If I speak, I may say something impertinent, as to time, place, subject or person, this will give my associates an unfavorable opinion of me; whereas, if I keep silence, I shall risk no criticism, and feel no mortifications of self love, by encountering an argument that may prevail, and cause the impeachment of my judgment.”

This habit of reflection keeps the mental faculties in constant exercise, and gives it the same vigor as the body acquires from corporeal exercise, and forms that real capacity of mind called good sense or sound judgment. In this consists the pre-eminence of man over man, and over brutes; as it enables him to take a comprehensive view of the past, present and future, to discover the relation of different events, and their consequen-

ces, and to notice such only as have an effect upon his happiness or well-being, which is the only object worthy the contemplation of a great and wise man.

The activity of the intellectual powers of the people is to be discovered in their deportment in the social relations of inferior and superior; in their intercourse embarrassment is testified by both parties, and an uneasy reserve is reciprocal. What can this proceed from, but, that the mind, with its great reflective powers, turns over many pages of the great volume of memory; draws forth matter upon which it reasons relatively, and multiplies its apprehensions and fears. Thus, when the lord converses with his peasant, the latter, with downcast eyes, and agitation of mind discoverable by a thousand awkward motions of the body, reasons upon the extensive ideas of his lord conveyed in eloquent language, which compared with his own, humiliates and confounds him; then he reflects upon his power, and comparing it with his own weakness, he is alarmed, and almost annihilated. The conduct is almost similar between the lord and his sovereign, the soldier and general, the servant and master, the lover and sweetheart; in short, through all the social relations of life, this active power of the mind, or its very intimate connection with the body, called sensibility, is the only universal and common feature which marks the character of the English nation.

The extensive operation of the mental faculties proceeds, no doubt, [?] from a greater sensibility in the nerves to vibrate strongly; and these receiving the concussions of the passions with more violence, increase the powers of the volition. If this is controlled only by religious or political laws, the sagacity of the mind breaks down these imaginary limits, and urges the man to action; and hence the cause of the violent character of the English nation, and of all private and public injustice committed in that country.

This shows that sagacity is but a dangerous and critical degree of excellence, at which the human mind arrives in its progress towards wisdom, or the source

of moral motion—the knowledge of self. When it reaches this acme of human perfection, the breach of order would be treason against self-happiness.

By this sensibility or intimate connection of the moral and physical part of man, the passions acquire the same power as the understanding, and while the latter operates with its penetrative and anticipative powers, to examine the volition which induces action, whether it be well formed for the future and present well-being of the man, or in other words productive of his happiness; the impulsive and colossal force of the passions opposes it with dreadful violence, and precipitates the man to decision and action, whose consequences are not distant but almost instant pain and misery, though veiled with a gauze of pleasure.

Hence is the origin of suicide, robbery, and personal violence of every kind, which occur in this country more frequently than in any other part of the globe.

Hence those political atrocities of the people, collectively to sacrifice the civil rights of mankind, to the base and detestable advantages of a mean and avaricious commerce, testified by the intrigues of the English Cabinet with the Court of Berlin, in the affairs of Holland, Flanders, and Poland; in which countries they support despotic aristocracies against the great body of an oppressed and enslaved people. Hence the support of their own aristocracy, the most abandoned, shameful and profligate of any upon the face of the globe; who, not satisfied to buy one half of their constituents, hire bravos and ruffians to beat the other half into compliance. O Italy! your assassins are honorable, compared to these degenerate miscreants. It is the violent and impetuous passion of love that directs your poniard to the rival's heart; but those miscreants sacrifice for a crown piece and a pot of porter, the lives of their fellow citizens, and the happiness of their country; and hold out an example that disgraces human nature, and shows men so depraved as to delight in the most atrocious acts of deliberate murder without the plea of temptation. This example is enough

to turn virtue into misanthropy, and drive good men to seek an asylum in the forest with the brutes.

Hence also, the English political hypocrisy that interferes with empires on the Continent, to check inordinate ambition that may invade the rights or provinces of others; while they assume universal empire over an element, the free domain of Nature's self. And when the world combined in an armed neutrality to assert its freedom, this nation threw off its veil of hypocrisy with one hand, and with the other snatching the trident of Neptune, with the audacity of a ferocious animal, whose mind can anticipate no evil and therefore knows no fear, bid defiance to the most formidable combination of power in the most sacred and just cause ever recorded in the annals of the world.

It is by this fatal preponderance of passion over reason, that the atrocious and damnable TRADE in HUMAN FLESH is sanctified; an act so infamous, that could all the crimes which history records be collected and consolidated into one, it would lose its nature of atrocity, and become a virtue, when placed in comparison with the slave trade, considered with the double flagitiousness of first buying the human species, and then destroying them. It is inconceivable that an assembly of a nation can be guilty of an act that no individual, who has not degraded himself below his species, and familiarized his ear to the association of his name with that of villain and scoundrel, but would feel a horror of committing. Though legislative accomplices may cover his shame, and screen him from public censure; yet how, in the name of truth, if he possesses a well organized mind and body, and but a common share of reflection, or rather the pre-eminent and characteristic share of an Englishman, how can he esteem himself, when conscience will ever upbraid him with the participation in an act, whose flagitiousness is so great, that unless he renounces the character of man, his very share would be sufficient to sink him under the most ignominious contempt, and draw upon him more

*And then, as if they were not
by giving the means of saving some persons
secretly, which they have got in the*

remorse than would all the catalogue of acted or imagined crimes in Nature.

It is from the despotism of passion, that an act is tolerated in this kingdom, which would make savage nations look down upon them with pity: I mean the ignominious and base practice of BOXING, which has broken down all order of civilization, and deprived men of a defence, which is enjoyed in the most miserable state of barbarism. By this disgraceful practice the less, more familiar and more frequent foibles and passions of men; such as pride, envy, hatred and malice, are let loose to disturb the repose of society; and the safety of a man's person is at the mercy of every skilful boxer, or stronger man. † If the parent or guardian who has the child or orphan under the arm of protection, should meet these ruffians, and her beauty should elicit their ferocious regards, there is nothing that can oppose their brutal desires, or impertinent freedoms. The parent who may retort the insulting language offered to innocence and modesty, becomes the martyr of his own virtue; and as his skill, which has been occupied only in the parental care of filial education, must succumb to the gymnastic skill of the ruffian, the law gives no remedy to the beaten, and demands no vengeance for the murdered. Alas! such is the state of civilization in a country, whose character is wisdom, philosophy and philanthropy. Under what form does the demon, Error, the great enemy of human happiness, thus shamefully and completely triumph over these virtues.

Nothing proves so evidently as this base practice of personal assault, how incapable the human mind is while its faculties operate externally in contriving civil and social institutions, in order to preserve property, as if human happiness had no other basis: for personal safety is given up as a matter beyond acquisition, or not necessary to well-being, the end of all social union.

This violence, known in no other part of the world but England, may probably be a check upon the sensibility peculiar to this nation, which seems to demand a

In England, Justice by which we are governed is a mere name
 as it is not a settling Murderer

more powerful control than civil laws, which suffice to procure subordination in other societies where the passions have less force, and existence less animation. But a general and critical inspection of society into the characters of individuals, would have a more powerful effect. This practice supports only a vain pride, to be thought braver than another, without reflecting, that valor unaccompanied by virtue, is brutality and ignorance; and this passion should be changed into sentiment of self-estimation, arising from a consciousness of utility in producing happiness to self, as the centre, and all animated Nature, as the circle, of which sympathy forms the constant and spontaneous radii.

It is said this practice promotes courage in the people. How can this be proved? We observe in the conduct of many nations, who give great and splendid examples of valor, that they look upon this practice as a mark of cowardice, and having received a blow, as its indelible stamp. When I reflect on this contrasted conduct and opinions of nations, I am induced to believe, that were naked swords opposed to the combatants, instead of doubled fists, they would retire with trembling from the stage. It is observed also in defence of this practice, that courtesy and decency of conversation is produced or enforced by it; this may be true as to public conversation in company; for certainly a man will be cautious in speech, when his friends who appear around him are all armed with the axe of the executioner, that, should his tongue make a slip, and accidentally or unwittingly offend the irritable temper of a fellow guest, his eye must be knocked out, as an expiatory sacrifice to his idol, and offended passion. But this will never stop the mouth of calumny, that acts the more effectually, as more secretly to destroy reputation. Vice will ever be censured and exposed; and it would be more for the safety of honor and virtue that the public trial of conversation was permitted and uncontrolled.

There is another barbarous practice fostered and sanctioned by this enlightened nation; I mean **DUELLING**:—

this is more dangerous, and more disgraceful than the former, as its consequences are more fatal. It is the harpy of prejudice, that in a moment snatches the parent from the bosom of his family, and leaves the orphans and widow destitute of support. Nothing testifies so much the despotism of error, as this practice. The dark ignorance of men has attached the word honor to a privation of the fear of death, and when the parties make this appeal, whatever may be the criminality, for there must be some on one side or the other, the victim and the vanquished are both adjudged innocent. The apology for this prejudice is, the prevention of calumny. Alas! how long will men remain dupes to their ignorance! Calumny is enforced by being obliged to secrecy, and therefore more effectual and more dangerous. Truth has nothing to fear from the open discussion of table conversation, and vice would here find some advantages, of which secret calumny deprives it. Whence comes it, that we see senators laying aside the dignity of their character, and meeting personally the enemies of their country, whose conduct their duty obliges them to reprobate in the senate; removing the terrors and disgrace of the law, which should act as a sacred barrier against the resentment of a disappointed traitor. It is the terror of the ridicule of fools; they have courage enough to die, but they have not magnanimity enough to live. They have neither wisdom, nor dignity of mind enough to distinguish between animal and intellectual courage; the former every soldier supplies for six-pence a-day—the latter should be the property of the citizen, and expose his life only when virtue and wisdom call in the defence of his country, or his fellow-creature. How deplorable is the lot of humanity, when error thus triumphs over wisdom, and prejudice of opinion can legalize and moralize the most atrocious crime in nature—a cool, prepared, reflected, and deliberate murder of a fellow-creature. The mode of reasoning upon relative truth, may, perhaps be used to justify this act, as it does all the views of civil, domestic and national policy; and if we

view the monster luxury, that with vast strides overruns this country, and compels, with gigantic menace, every individual to over-leap the bounds of his income, to escape a blow from its enormous club; it is necessary that some force should counteract these fears, and stop his flight, lest he precipitate himself into the abyss of destruction, and draw society after him by his dreadful example and connections.

It is here that this barbarous custom of duelling, which erects every society into a tribunal, and makes of every guest an executioner, arrests the monster in his devastating course. The man of luxury, vice urges to seduce and betray the confidence of a generous friend, by robbing him of his property under the specious pretext of borrowing what he knows he cannot, and may be, never intends to repay. The friend, whom the oppression of want, and not vice, urges to demand the promised payment; disappointment on one hand—debauchery and distress on the other, dictates severe language, which augments into reproach and insult, and terminates at last by the dreadful, and often foreseen appeal of duel and death. This operates among the class of mankind, where luxury is most active and most dangerous. The more moderate class of men are kept in bounds by the severity of the law against debtors.

The barbarous practice of duelling destroys the superstructure, as boxing does the base of society, and leaves man, after many ages of improvement in knowledge founded upon a world of experience, in a state of savage Nature.

This proves that the mind has not yet ripened to a state of intellectual existence, or found means to invert its faculties upon self, and withdraw them from all objects of no immediate importance to happiness, which serve only as men of erudition, and nick-named philosophers have declared, to divert them from an intolerable state of languor or tedium, the contemplation of self. And hence the cause, that man has not yet dared to pass the bounds of animal existence; as learned men have de-

clared intellectual existence to be a state of wretchedness and misery.

Among the moral singularities of this country, I must take notice of the conduct of MALEFACTORS.

This class of unhappy men, who, for want of education, are not provided with sufficient power of reason to anticipate the evil their uncontrolled and impetuous passions bring upon them, are more numerous and active in this country than in any other part of the world; and even while they violate, in the most daring manner, the law and collective force of society, seem cautious not to offend the principles of humanity by acts of cruelty, as is customary with robbers in almost every other part of the globe. This contrast is owing to that wonderful sensibility in the constitution of an Englishman, which is the parent of SYMPATHY—which comprehends the essence and nature of all virtue; every other virtue being but conventional.

This sensibility, which is universally, specifically and solely the characteristic of the English nation, predominates over the mind, though powerful from habits of reflection, and renders it impatient under every deprivation and restraint. Rather than submit to the trifling inconveniences caused by the capricious instability of fortune, the Englishman defies the terrors of the law, and seizes violently on the highway the property of his fellow citizens, to procure to him his habitual luxuries, and his uncontrollable desire of immediate and present happiness. Opposed to the tyranny of impetuous passion, he hears from the pulpit the pains of hell announced. These menaces, the strength of his mental faculties teaches him to laugh at; and temporal punishment—hope seduces him to escape from; and passion thus suborning hope, induces him to betray, while he intends and thinks to love and benefit himself. For surely the mind is the dupe of the heart, when man, in order to gratify a momentary desire of a fleeting pleasure, violates the personal liberty of a fellow-creature, which brings upon himself a long and painful exile, or a sudden death.

Sensibility in the mind that has strength to control the passions, and direct them to procure the well-being of the animal, for which purpose they appear to have been formed, expands existence, augments animation, and begets that wonderful and immortal affection—Sympathy, which carries man to the highest point of eminence in the scale of animated Nature. It is this sensibility, that, when associated with weak mental faculties, urges men to prefer momentary, to constant pleasure; to prefer the fleeting titillations of the heart, to durable, constitutional happiness, or moral health; the result of an extensive reflection, anticipating evil, and calculating by means of a nice, comparative examination of relations and consequences, the balance of good or evil; to be procured by the passion about to be exercised, or the act to execute the volition.

When sensibility is unassociated with reason, man then becomes a monster, and forms society of “mohawks, bullies, prickers and hired mobs;” which monsters this country may (to the honor of the rest of the world,) claim as its own specific and sole productions. There are many other slaves of passion or brutal sensibility, who disturb the dignity and decorum of places of public resort, as theatres, public walks and streets; by these, blows are preferred to amicable discussion and persuasion of speech. This conduct is the scandal of strangers who are present, and the misery and terror of sympathetic minds, which, for the honor of the country, form the far greater part of the audience. In the streets we have many deplorable instances of this brutal sensibility, which induces the more ferocious to be the victims, and the spectators no less brutal, to form a circle to promote the destruction of fellow-creatures as an object of pleasure. This act is the more atrocious, as it is the collective and unanimous act of a great body of the people; but for the honor of humanity, it is known only in England. In all the nations I have visited, I never saw an instance, where the animosity of individuals broke out into personal assault, but the great body of spectators

interfered, not only to impede personal injury, but to reconcile a future amity. *or rather to seek vengeance*

This brutal sensibility has turned the means of subsistence of society in a state of barbarism, into an universal modern pastime; I mean the cruel pleasure of the CHASE. Here the demon error, under the cloak of custom, and the encouragement of example, fortifies the heart of man against the omnipotent, hallowed and immortal affection of sympathy. Here we see those men occupied, who in the scale of relative truth bear unspotted characters, join their savage yells to the barking of the less savage dogs, and measure their brutal sensation of pleasure by the standard of duration and sufferance of the agonizing pain of the animal hunted; and forfeit the only plea of humanity, that of self-defence in the destruction of a general enemy.

The cruelties of mankind committed on the brute creation are falsely apologized for by the plea of utility; as the forcing them to destructive labor, to procure the conveniences of life, and putting them to death to procure aliment.

The great activity which civilization has produced among mankind, by associating them as individuals, and separating them as nations, among whom the same competitions and jealousies subsist, as among individuals in a state of Nature, promotes industry with such enthusiasm, that man and beasts are mutual victims thereto; this procures wealth, and wealth power; and these united are the end of civilization, and the acme of human happiness!

As truth, considered relatively, forces mankind to this treatment of the brute creation, it may plead an excuse for man in an animal state of existence, but a mind in an intellectual state, that by sympathy feels itself a part of all Nature, which in futurity will change that component part into beast, offers no plea, as it sees no necessity to violate the life or liberty of an innocent animal, because the aliment of life may be procured from the vegetable world, and that produced by his own labors; and

What vegetable is there that does not contain animal life. is it size that constitutes the crime

such aliment procures bodily and mental health, by salubriating the humors of the one, and tranquillizing the passions of the other. Here, then, utility, or a greater degree of happiness, is the universal motive which puts in action, intellectual existence.

But what plea can be offered for that preposterous passion, or habit of mind, acquired by custom, to destroy animals, not for the necessity, but the pleasure of destroying them. This practice alone proves what little progress the mind has made towards intellectual existence. Notwithstanding this practice is too common in every part of the globe, yet the sacred truth of sympathy, the virtue of Nature, remains unimpeached, as supported by minds of great sensibility.

Men of refined understanding are never addicted to this vice, and women who should delight in the butchery of the chase, should unsex themselves, and be regarded as monsters: and these instances alone fix the truth of sympathy, as an efficient and universal motive to bring man to intellectual existence, and an enlightened state of Nature; when all violence shall cease, and man shall will for himself alone, or reciprocally assimilate that of his fellow-creatures, by instruction and persuasion, conducted by truth and probity.

This brutal pleasure claims also, as a sacrifice to the impious crime of ingratitude, the tender body of the timorous stag, who interchanges his life with man, and furnishes a wholesome aliment; why does not he enjoy the same privilege as the inoffensive sheep, whose transformation is procured with the least pain and torment by the expeditious knife? And why is this trepidating, timorous, weeping, half-humanized animal, with sensibility selected by the select of mortals, called kings, to procure, by agonizing pain, testified by almost human tears, joy to that heart, which if it possesses real excellence, should possess superior sympathy? Can this heart of excellency or royalty (which should mean excellency if it means any thing,) be so perverted and unnatural, as to receive emotions of pleasure from causes of pity, repay

These is not all nature a Lewis Weston: on the Earth in the old world Am

x If length of life is humanity the Stag has the best of it. he is a part pet.

tears with laughter, shrieks of pain with acclamations of joy, and duration of misery with the cheerfulness of hope! The relief of torment by instantaneous death—shall that cause angry disappointment, and shall those who can feel no sympathy with the heart-rending groans of the victim, join only with the blood-hounds, from whose ravenous fangs the huntsman snatches the prey, in the howlings of disappointed brutality? And shall they afterwards claim an excellence over their fellow creatures, when they degrade themselves by assimilating in passions to the brute creation? O poverty! though thou art in the endurance of the imperious passions of hunger, thirst and love, thou art to be adored, and not dreaded: thou art debarred these brutal pleasures, enemies to sympathy.—They are necessary tempests, to keep from putrefaction the stagnated waters of a depraved heart; while sympathy, like a mild zephyr, undulates the regular tides, which flow and re-flow from Self to Nature in the boundless ocean of a benevolent heart, and the injustice of power of the higher order of men, to deprive the inferior of the rights of Nature, is abundantly atoned for.

To this characteristic and brutal sensibility is to be attributed the national vice of DRUNKENNESS; a crime the more odious and atrocious, as being the greatest enemy to Reason,—the greatest friend to mankind. This passion becomes imperious from habit, and gives to man an indifference for the innocent and beneficent pleasures, as dancing, music, love, sports and pastimes, and corporeal exercises. It is this passion which causes the parent to sacrifice the comfort and subsistence of a family, to obtain a few moments' relief from the pangs of remorse, in the delirium of folly, which for a moment appeases while it prepares a ten-fold proportion of misery in the loss of mental and corporal health. It is this folly that opens a dreadful field to that giant-prejudice, private combat; and friendship, which, in more rational moments, opposes the only barrier to his violence, is here singled

out, as a delicious morsel to glut his sanguinary appetite, and leaves him a complete triumph over law and civilization, the protectors of mankind.

The vice of drunkenness offers a delusive asylum to a mind oppressed with the cares of life, and the hospitable host at first, like the blandishing harlot, caresses and comforts in lascivious embraces, and dismisses at length, with empty pockets, and an infected constitution.

Civilization, with its extravagant and unnatural refinements, demands so much activity and industry from every individual, to keep pace with the velocity of its orbit, that where any one from extreme sympathy or probity, finds his motion retarded, his respiration becomes painful, if not aided by great intellectual capacity, and he seeks relief from the oblivion of intoxication, and sacrifices the basis of happiness, health, to its superstructure, pleasure.

It is a matter of much wonder to observe, that while Nature in the moral and physical world produces a variety of capricious combinations, or *lusus naturae*, that she has not yet sported, in the political world, an union of integrity and ability to form a king or minister: But what augments the wonder is, that, moral aptitude or fitness is constantly presenting this matter to creation; for true ability implies integrity, and the reverse.

A minister whose prevalent motive is the applause of his country, would be sure to obtain it by absolute integrity; but in temporizing with prejudice and custom, he betrays an integrity that is only comparative, and keeps but at a little distance from dismissed and unpopular predecessors, and proves how averse Nature is to produce that political phenomenon—an honest minister; which would be such a prodigy in the moral world, that it would be impossible to calculate its effects upon the happiness of all mankind, which could not fail to be of the utmost magnitude, as would be the esteem and veneration paid to his person.

It is this predominancy of impetuous passion over

powerful reason, that induces the senator to sell himself to a sovereign; to betray the country—and what country! a country enlightened, generous and free to know his conduct, to reward it, and to render him happy. How lamentable to observe, that in this land of genius, virtue and truth, Nature has yet produced no public character, where they have completely triumphed, led on by wisdom, to obtain untarnished laurels for the victor, of which the conduct of the late Lord Chatham furnishes an humiliating instance. His ambition, (like the rage of avarice, duping its votary, giving shadow for substance,) reduced him with the tinsel glare of title, from the pinnacle of glory, and brought the splendid sun of his political fame to a precipitate decline, under the dark horizon of oblivion, and left such an indelible blot on the character of patriotism, that it has ever since become a term of reproach.

Among the various factions that have constantly and still continue to agitate this happy isle, the present appears to be the most alarming. It is formed by a union of the first talents and abilities of the kingdom, deprived of every virtue but liberality, which standing alone, has degenerated into licentiousness.

Administration, headed by a minister in possession of talents and virtue united, would triumph easily over a ruinous faction, though supported with the greatest abilities: but the increase of luxury, the corruption of manners, and the avaricious principle of self-interest, destroying patriotism; while the exigencies of the state, caused by an immense public debt, demand uncommon sacrifices of personal interest from every citizen, and forms a favorable conjuncture to the insidious combat of a vicious interested faction.

I have viewed this conjuncture with all the impartiality of a philosopher and citizen of the world, and it appears to me to be a combat of vice and virtue.

The arms with which vice combats in the hands of the present dangerous faction, are the temptations of personal interest and personal liberty, held out in the opposi-

tion given to taxes and democratical innovations in the system of the constitution; and it seems a problem, that they have not gained the victory, as their enemy, a virtuous minister is obliged, by taxes and order, to oppress and control the great body of the people, and by that means furnish an insidious faction with arms against himself.

This problem can be solved only by considering the opposite characters of the two parties.

The minister possesses that vernacular English character of probity, prudence, thoughtfulness and candor; and this attracts the congeniality of the English people.

The character of the faction is the reverse—cunning it substituted for probity, extravagance for prudence, activity for thoughtfulness, and ingenuity for candor; and this character repels in the same proportion the other attracts. The body of the people pressed down by the weight of taxes, and incommoded by the restraint of legal liberty, moves on to unite with the very source of these inconveniences, and flies from the blandishments of the faction as from a political harlot, who promises present pleasure, but betrays her victim to future pain. And thus the faction assuming the character of the guardians of liberty, being suspected by the people, induces them to place a dangerous confidence in their minister, which though his virtue might not abuse, would grow into habit, and expose them to the treachery of wicked successors.

It is wonderful to observe, that a nation excelling all others in the strength of intellectual capacity, should in a great collective assembly of its abilities, be confounded, imposed upon and betrayed, by an impertinent logomachy, which is stiled abilities. Velocity of thought and speech is here constantly directed to triumph, and not to the investigation of truth. This can be effected only by colloquial discourse, and all long orations confound and perplex it.

The vanity of triumph in argument is the cause of all error in public or private discussions. Man will not

suffer a momentary suspicion of the inferiority of his judgment, and he prefers to triumph verbally in error, rather than arrive at truth by doubt, and deliberate reflection, which avoid decisive dogmatic assertions, and moves forward with the gravity of doubt, and not the velocity of articulated air, seeking truth and not triumph at its object.

The present conjuncture prognosticates the decline and fall of the British empire. Virtue, its trunk, is grown old, and vice spreads with great luxuriance on ponderous branches to subvert its parent stock, when the tempest shall arrive. To an observant eye, vice is grown so bold, as not only to refuse all connections with virtue, but standing alone, has chosen leaders, whose qualities are dissipation and licentiousness, to prove its audacity.

Ministers are brought from a gaming table, and the highest magistrates are sought for in spunging houses. Who, that has the least spark of wisdom in his mind, or virtue in his soul, to produce the austerity of the English character, but feels the highest indignation for the affront offered to the dignity, and the alarm given to the safety of the nation. What can the man do, whose tempestuous and agitated passions delight in the storm and tempests of play; pleased only as a friend is ruined; content only with existence, in proportion as it becomes precarious; and living on a point or moment, without the prudence and caution of foresight and reflection? Is such a character compatible with the office of a magistrate; on whose prudence, dignity, sobriety, and tranquil reflection, depends the safety and happiness of millions? Will he be desirous or able to tell the nation what he cannot, and wishes not to do, and injure himself? Will not the activity of his passions injure the nation in all the disquietude of his own mind, while he stakes his existence, estate, and family, at the moment, upon an ace of spades, will the nation be of greater estimation? or will it be staked frequently upon the axe of war?

What integrity or economy can be expected from the man whose insensibility renders him deaf to the cries of distressed creditors; and who, from the infamy of legal executions, is elevated to the highest post of confidence and importance, as supreme magistrate? Will he treat the nation with more justice? And he, who has not prudence or foresight to preserve himself from an abyss of distress, shall he, by the exercise of those faculties, in regulating a complete and most delicate constitution, secure liberty, virtue and happiness to the British empire? When such characters assume the magistracy of the state, corruption, that has hitherto been measured by expediency and necessity, will then become absolute. Patriotism and English austerity will be terms of reproach, and rogue and knave be terms of glory; as they imply splendid talents and abilities, or more properly low cunning, or left-handed wisdom.

The very characters stigmatized by the National Assembly of France, as unworthy of the rights of citizens, in England aspire to the supreme magistracy; and this single instance among many other inconsistencies of humanity, forces speculation, after the most profound investigation, to continue in doubt and discussion.

I am sorry, in a work of universal interest to Humanity, to condescend to the censure of parties; but as the source of happiness, which will ultimately inundate all Nature, is placed in this island, whatever impedes or augments its current, becomes an object of magnitude and importance. And this reflection leads me to consider the nature of that source—

THE LIBERTY OF THE PRESS.

Had I the talent of speech of all the orators the world ever produced, it would be inadequate to give form to the operation of thought, while it contemplates this hallowed subject, involving the happiness and well-being not only of humanity, but of all animated Nature.

O Britons! could I inspire you with my sentiments of veneration for this holy fountain, you would guard it with the affectionate vigilance of a protecting parent to his beloved offspring.

Secure the defences of this Sanctum Naturæ, and the empire of liberty will be safe, though frequent excursions are made upon the frontiers by its despoiling enemies—error, superstition and despotism.

Confine its fertilizing waters, that it may not devastate private reputation, and unite the virtuous to league with the vicious in rebellion against its sacred power; but let all men in office, the sovereign alone excepted, whose minister supplies his responsibility, be subject to its universal empire. Let vice see, when it dares sally forth from gaming tables and spunging houses, that power can afford no protection against public inquiry, and that if it has the audacity to receive public recompence, the nation will demand a strict scrutiny of the merit of its votaries, and if their characters will not stand this test, let them conceal themselves in that station of privacy, where the press has no jurisdiction; but which in the progress of human reason she will reclaim as the metropolitan part of her universal empire, which the prejudices and errors of mankind induce her at present to contract.

The doctrine of libellism has been hitherto founded in error, and truth and falsehood have been confounded in its definition.

Libels, with respect to private persons, whether true or false, in the present unhappy state of civilization, are equally injurious to the individual, against whom they are directed; because as unknown or uninteresting to the public, the charge will not be investigated, and the stigma will remain. But the character of a magistrate interests the community, and the same press that criminales will furnish him with equal means of defence; and the public tribunal will be occupied in the trial, and acquit or condemn, with an unprejudiced verdict, in the examination of those opinions, which the religious duty of citizen calls upon every member of the community to give of public measures, in which his own safety is concerned; and of public men, as being worthy or unworthy to conduct those measures.

If this discrimination of public and private character is not attended to by a British Jury, the fountain of universal liberty and happiness will be dried up by the rubbish that power and personal interest have been lately accumulating to discharge into it with numberless prosecutions for libels, when the process and verdict have abused the friends of liberty, and given such encouragement to vice, that Newgate will in future furnish its share of candidates, to fill the sacred magisterial functions of the state. That epoch will not, however, begin with the fall of the present sovereign, [George III.] whose character is marked by that austerity, probity and prudence, congenial to the British nation; and whose reign has been rendered happy, by studying the will of the people, and thereto sacrificing his own, and by making his greatest personal enemy his confidential minister, if the wisdom of the nation required it.

The press has a most powerful influence over society, being the means of universal mental intercourse for all mankind. As the pebble thrown into the lake, agitates the centre with violence, and undulates the water to the most distant shore; so, from its throne of liberty established in this island, the press directs its wonderful mirror, reflecting from the sun of truth the bright rays of wisdom, and dispels the dreadful mists of error, that fill the moral hemisphere with the darkness of ignorance, involving all the pestiferous vapors that infect and destroy the moral health and happiness of mankind.

It is this dire preponderance of passion over reason, that at this moment blasts and confounds in august personages and splendid characters of ability, the future hopes of an anticipating and reflecting people. There is so much levity, thoughtlessness and dissipation in the one, such an heterogenous mixture of vice and virtue, wisdom and folly in the others, contrasting with the solidity, prudence and virtue of the English nation; that in the many attempts they have made to save the constitution—to vindicate the violated rights of subjects—

* Not until Bill Pitt had turned his coat and named George the despicable to put

to extinguish the torch of discord, by establishing a benevolent toleration;—the sanctity of these causes seems to have been contaminated by the impurity of their exotic characters; and the salvation proffered was spurned by a suspicious people. O wisdom! teach the sovereign and ministers of this isle, that the supreme and omnipotent power is the WILL of the PEOPLE, that the minister must be their confidential friend, and that their confidence is obtained only by the character uniting virtue and wisdom. This axiom contains all the doctrine for the education of kings; and the only effort of wisdom indispensably necessary is to be able to discover, through the false lights of a prostituted parliamentary majority, and the suborned addresses of boroughs and corporations, the general will of a wise and virtuous people, which is never equivocal, and demands but a small degree of penetration to discover. The prince who may have weakness and obstinacy enough to depend upon the shadow of forms, and the blasted doctrine of legal right for the support of *his* will, in opposition to that of the nation, would meet the fate that history records of such attempts, which holds out as the moral of its narrative—

Kings have a right to do that only, which is right to be done.

The present progress of political and individual corruption is so great and rapid, that unless some virtuous character shall rise up to supplant the present leaders of an unpopular opposition, I predict that the liberty of this country will contract the cause of decline in the present century, and dissolve in the early part of the next. The implicit confidence of the people in the private virtue of a minister who has not the courage to reform the defects in the constitution, and the influence of the crown accumulating with an eastern empire, will be the cause thereof, and a vicious and unpopular opposition will cooperate with great efficacy.

I shall now take a view of the moral character of these islanders, which is the effect of their powerful and characteristic faculty of mind—Reason. This produces violent sensations of sympathy and unbounded benevolence; and such a hallowed and universal veneration for TRUTH, as justly gives them, notwithstanding their vices, individual and political, the first rank among the different species of mankind. This adoration for rectitude and veracity is so early inculcated into them, that a child seven years old exposes his person to a contest of blows, if charged with the injurious crime of falsehood. The tutor or parent holds up truth as an asylum for every kind of offence, and the candid confession of the fault is ever received as an atonement for guilt and a pledge of pardon. The jealousy of this honorable character, imbibed at so early an age, never quits him; and though he may forfeit all pretence to every other virtue, he is ever ready to sacrifice his life to support his character for veracity. When this is lost, the remorse of conscience bursts into paroxysms of despair; makes knaves or gamblers fight for honesty, traitors for patriotism, and liars for truth. Upon this virtue is founded all the moral happiness, commercial opulence, and political strength and splendor of this nation, physically weak, and at the same time the most powerful upon the face of the globe. That this is the source of domestic and individual confidence, is testified by its internal commerce, in which even children are often sufficient agents in articles of common consumption and of some consequence. This individual confidence, its rays being collected into a focus by commercial associations, commands the commerce of the globe. It also rises into political union, and though this has broken the link by which it ought to be connected with the great body of the people, it still participates of that virtue by virtual communication, and forms such a colossal and moral strength, that it governs the rest of the world in the same manner that weak men govern powerful beasts, by the excellence and superiority of their moral force. This rectitude pervading all ranks

of people, and the homage they pay to this virtue, procure that spirit of subordination so necessary, and at the same time so peculiar to this country of liberty. Hence that order constituting domestic tranquillity, which causes the servant to submit to the will of a respected master; and the resignation of millions to the decrees of a venerable senate and virtuous sovereign. Hence that military discipline, which, though it equals not the German parade tactics; yet in important service and the moment of battle, unites the moral force of thousands by their respect and confidence in the character of the commanders, and bears down like a torrent upon the pearl-strung rank of paraded foes, whose union being purely tactical, has no strength to oppose the colossal force of moral union.

Among the various errors that have been regarded by prejudice, as too sanctified for investigation, and shut up from profane inquiry, the form of government, or mode of civil institution, by which mankind are held together in society, is the most obstinate as well as the most important.

At the degree of approximation, mankind are arrived in the progress of the mind towards universal truth, England stands alone, and has left all other nations at an infinite distance. The mind, in this island, with its capacity of thought, has taken a view of all the moral relations of Nature, and has formed a government perfect, as to the relative considerations of time, place and circumstances; and though it opposes all dangerous and sudden innovations which destroy, it encourages all gradual changes which tend to improve; like a parent, who proportions liberty to the degree of wisdom his children acquire; that when they become of age, they may not burst the rigid chains of parental restraint, and like an African slave intoxicated with liberty, use it to their own destruction.

Education is established to inculcate morality, and the liberty of the press to disseminate wisdom, and from these causes is produced a spirit of administration that

*Education should be. but where is it
or where will it ever be until priests are
excluded from it*

supersedes all form, however it may be aided by it; and procures a happiness to its subjects, envied by all nations, who mistake for the effect of form that of administration; and its power is admired, while they overlook the confidence which morality has placed as the great basis of all civil institutions.

In this confidence alone, administration must always participate; for in all subjects of speculative policy, where individuals find no cause of decision in the suggestions of their own conceptions, they must appeal to an arbiter, which is always the integrity of the minister; for no man cedes his judgment to the abilities of another whose integrity is suspicious; and hence arises the necessity of virtue in the character of a prime minister. And whenever the nation is duped by an independent logomachy, mistaken for abilities, or shall place a suspicious character at the helm of state; from that moment the British Empire will fall into convulsions, and a state of political decline will ensue. But should this event be retarded only fifty years more, the liberty of the press will have so much augmented the wisdom and virtue of the people, that being of age, they will claim their indefeasible and hereditary right of empire, and free themselves from the bondage of ignorant and ambitious tutors, who were necessary to restrain them in a state of minority, when liberty would have proved licentiousness to conduct them to misery and ruin.

This inestimable virtue, [Truth,] the source of all others, produces that wonderful and impartial administration of justice, the admiration of the whole world; it is this, which resists the gangrene of corruption, with which the political body is infected, holds the flaming sword of vengeance, whose effulgent rays appal aspiring faction and relentless tyranny, and encourages patriots in the cause of integrity and liberty. This must be a foundation to every political structure. The history of past, and the view of present nations, prove that the sceptre of despotism, swayed by the hand of truth, is preferable to that of liberty dispensed with the hand of

corruption, and verifies the sentiment of Pope, that the happiness of nations does not depend on the form of government, but on the integrity of its administration, which can never be found, but among the people where truth is cultivated as the first of all virtues.

That constitutional form has an effect upon the mental faculties of the members of the community, cannot be doubted, because it suppresses or exercises them in proportion as they have a greater or less share in the government, and so far form is important, because it promotes wisdom, the only means to discover and cultivate truth; but divest form of this important, though often distant consequence, and it becomes an ignis fatuus which has led the world for many ages to the precipice of error. This observation will be illustrated and proved by taking a comparative view of the government of England, with any the most perfect democracy in Switzerland. Though in the latter the pyramid of government stands, as all good governments should stand, upon its base; and in the former the pyramid is truncated and deformed, and the base with the side is as one to six; yet that of England, though inferior in form, is superior in administration, as in the former justice is as abandoned as a prostitute, and in the latter chaste as a vestal virgin; and this can only proceed from the less or greater cultivation of truth, and force of wisdom to discover it. This virtue, truth, is as much the peculiar and appropriated character of this nation as sensibility, and proceeds from its extraordinary modes of

EDUCATION.

I shall consider this Education under two heads, scholastic and domestic, the first of which I shall subdivide into public and private.

Public scholastic education takes under its tuition the sons of the rich, and aristocratic part of the nation; here they are placed at an age when the passions are beginning to operate, and removed from the more immediate control of private tutors or their parents; they are assembled here as in a state of Nature, subject only to

relaxed school laws, containing boundaries of space to rove in, limited periods to read books, to eat, drink, sleep and rise. Their persons and property are at the mercy of tyrant school-fellows, and every one indemnifies himself by retaliation on the weakest. They have no communication with men, and must therefore receive counsel, and place a confidence in those who act under the impulses of similar passions and weaknesses. They have no knowledge of any moral laws, and no fears but what arise from the breach of the puerile code of school laws, which seldom goes unpunished, while the highest offences against the law of morality are taken no notice of; and the audacious boy who has no fear of personal combat, or the puerile and shameful punishment of exposing his posteriors to be flogged by a birchen rod, may revel in every species of tyranny, injustice and cruelty. The mind of youth is left as uncultivated as the heart; a few grammar rules and compositions in the ancient and dead languages occupy their mouths and their time, and produce the learning of the parrot, and as improved as that animal they proceed to the university. Being now arrived at the age of adolescence, and entering into the society of men who are constantly displaying the contents of an extensive memory, they begin to feel the vacancy of their own, and proceed to burden it with all the errors of unprofitable philology. They know that the improvement of the heart may keep pace with that of the understanding; throw off the school vices of tyranny, injustice and robbery, being exposed to the dangers of punishment (like any other citizen) in the breach of the civil laws; they substitute the more manly vices of gaming, whoring and drinking; and with the pedantic and morose manners of a collegian, they proceed to the last stage of education—travelling abroad.

Accompanied by their pedagogues as guides, they enter into foreign regions, and memory, respiring from the fatigue of ancient history and languages, returns to as futile an occupation; and crams itself with ecclesiastical, civil, political and domestic forms, ceremonies and

institutions, and geographical and physical observations. Judgment, oppressed with its weight, has just strength enough to make relative conclusions, and to measure every thing by a local standard formed by education and habit; but has not energy enough to push back the bounds of truth beyond the circumscribed limits of its own native prejudices; and while the understanding is thus futilely occupied, the heart is surprised by pleasures called by the name of gallantry in all foreign countries; in England only, moral turpitude and depravity of principles; but as education has taught them to place virtue in abstinence from pleasures, they feel a remorse of conscience in the enjoyment of moral liberty; but Nature triumphs, and forces them to be happy. Conscience by the frequent friction of its irritability gains callosity, and leaves no sensibility when real virtue, or probity and sympathy are assaulted by the temptation of self-interest. The English traveller constantly sacrifices the national character of stubborn rectitude, in proportion as he assumes the worldly polish or liberality which he travels to acquire.

From what cause the great energy of thought or extent of the mental faculties which characterizes this nation arises, it is difficult to say, but education seems to have much influence. I have observed a great contrariety of conduct between England and other nations in this respect.

Upon the Continent, children associate more with men, and adopt their concerns at a very early age. As these affect only the memory, the judgment of children being inadequate to operate upon them, the former is cultivated while the latter is neglected. These concerns convey a knowledge of all the chicane and interested conduct of life, corrupt the heart; and judgment finding no exercise, is overwhelmed and lost in the powers of the memory, and this latter instead of the former, becomes the guide of the adult through life.

In England men have as much aversion to associate with children as they with men; this leaves them to

their own society, where plays, toys and friendship, offer matter adequate to the exercise of infantine judgment; and memory throws off the frothy nothing contained in books, and the narrative of worldly transactions, while the body is directed by the mind to gymnastic exercises, which improve the physical constitution. Probity or love of truth is the only moral, which parents or pedagogues have time or inclination to inculcate; though sympathy should precede it; this, however, Nature takes charge of, and never fails to inspire it into a vigorous mind and body. Though its use may be perverted by bad instruction and bad example, yet it gives an unparalleled humanity to the English character over all the globe.

From this mode of education, the English mind acquires that peculiar habit of thought or intellectual excellence, which, in proportion as education improves, or wisdom appears, will become a glorious luminary to spread, by means of the liberty of the press, over all the globe, and bring man to a knowledge of himself—to Intellectual Existence, and an Enlightened state of Nature.

And such is the course of an education which forms man to elevate him into the office of senator, and gives him qualities which are to promote and secure the happiness of his fellow-citizens. To this system of education I attribute the good and evil preponderating in the remarkable character of the English nation. In the age before puberty, the mind unattended to by parents or pedagogues, who will not condescend, as in other countries, to associate with children, is left to occupy its energy by being abandoned to the society of children; and it is here that judgment and invention are called into exercise, to make friendships, to acquire the property of toys, to defend their persons by forming alliances, by the exercise of personal strength or cunning; and demands for these purposes all the efforts and ingenuity requisite to a man living on the great stage of the world. The passions accustomed to early impressions from living in a state of Nature, grow tremblingly alive, and

form an early habit and temperament of the most extreme and characteristic sensibility. By a different mode of education, as in foreign countries, children being associated to their parents, have their memories burdened with family duties and tales, which make a deeper impression on the mind, than the unintelligible jargon of books and pedagogues, and suppress or blunt the exercise of the judgment. The sensibility of the heart is free from all impressions, as the association and protection of the parents provide him with every thing he may want, and with menaces, fears and punishment, deprive him of every sentiment but submission, which must destroy the springs and energy of the passions, the source of sympathy. And this would be a proper mode of education, if society was happily and wisely constituted; but being the reverse, sympathy is destroyed by the cruel conduct of tyranny in parents in the exercise of domestic government, as probity and judgment are by the tales of civil treachery and relations of knavish transactions, which overwhelm the memory, and confound the superior faculties of the mind, corrupt the ingenuous and sympathetic dispositions of the tender heart.

In the subject of education, I shall consider the church and the theatre as mediate causes.

RELIGION or priestcraft will probably maintain its ground longer in England than in any other country, notwithstanding the progress of its great enemy, wisdom. In this country the priests, like the conductors of a puppet-show, use wires so fine or metaphysical, reasons so subtle, that gross understandings do not perceive them, and know not what passes behind the scenes: whereas in most other countries, the wires that move the puppets to play the farce of religion, are so gross or ceremonious, so absurd and futile, that the weakest minds detect the fraud, and penetrate behind the scenes, where the whole machinery is discovered. This must happen upon the Continent in the course of a very few years, which the progress of knowledge will alone effect, without the aid of wisdom, whose strongest powers will be

What among the Papists ^{5*}

required to dissipate the illusion of intellectual idolatry, established on metaphysical reason; or, the most dangerous of all error, false knowledge, arising from the technical powers of the mind, operating without the aid of judgment, as is the case in England.

Religion in this island being divested of the grosser ceremonies, or proofs of its absurdity, leaves the mind fewer substitutes for real virtue, probity and sympathy; and the minds of its ministers being strengthened and enlightened by the education above treated of, they preach up the exercise of that virtue more with the noble ardor of citizens, than the furious and fanatic bigotry of priests.

The THEATRE of this country is conducted in a manner disgraceful to an enlightened and civilized people. The dramatic representations of tragedy and comedy convey a poisonous with a wholesome moral. The former holds up gigantic tyranny and splendid vice, revolving through the hemisphere of military and imperial glory, and setting in a radiant horizon by a pompous death. The spectator is made a witness of the most bloody deeds of cruelty and villainy, and the heart accustomed to the stronger vibrations of sensibility, feels no shock from the feeble impressions of the common evils of life, and receives no advantage that can form any counterpoise to this evil, in contemplating the disappointment of ambition and treachery.

In the neglected and despised state of the theological theatre, the dramatic theatre would be a necessary and excellent substitute, if its conduct had that attention bestowed upon it, which it merits. How many church auditors whom sleep has protected from the absurdities and impieties against the religion of Nature, delivered from the pulpit, have found no escape from the barbarities and vices of scenic representations, that seduce the passions, and enliven the temperament to receive the most lasting impressions.

This important source of instruction and morality should be guarded with the utmost vigilance. Colleges should be established for actors and dramatic writers,

and subjects should be selected in possession of all the perfections of human nature, which that profession demands. Authors should be taught the modes of human passions, the nature of virtue, and the means of exciting the minds to its practice, by the forcible impulse of natural example, displayed on the stage as a true mirror of life.

The dramatic art should also form a part of universal education, that the public might become its just and only arbiters; and then, being purged by their censure from the licentious scenes that scandalize sympathy and probity, virtue, divested of all sophistical relations and theological impieties, would appear in all her charms, and manifest herself as wise self-love; and mounting this immoveable throne, would subjugate all doubts, and be elevated above the reach of the most ingenious sophistry that could inspire scepticism, or seduce the mind from her beneficent empire.

Comedy claims the greater part of reproach, and instead of correcting, is become the school of prejudice, vice and buffoonery; and the representation of a piece called the Beggars' Opera is alone [?] sufficient to disgrace the stage, and hold it up to the execration and indignation of the whole world. In this, the most dangerous vices, which in other countries are buried in oblivion with their authors, are here resuscitated and metamorphosed into acts of heroism, decorated with all the incidents of enterprise and martial glory, accompanied with scenes of the most seducing gayety and pleasure: and the unexampled number of malefactors which this industrious and enlightened country produces, would be paradoxical, unless solved and accounted for by the seducing scenes of a debauched stage; which fact, if its victims had not frequently declared in their dying confessions, wisdom and common sense would discover. The low ribaldry and vulgar buffoonery of farces and pantomimes, displayed not in wit or intrigue, but in kicking, cuffing, falling, and every mode of personal assault and insult, infects the morals of the people, and is the cause

of those pugilistic contests that disgrace the streets of our metropolis. The childish introduction of ghosts, witches and hob-goblins, recalls weak minds back to the remembrance of follies and fears, which time would obliterate, if theatrical managers had wisdom enough to copy the improvement of other nations, who must content a refined people with the combination of the liberal arts of painting, dancing and music, and the more dignified, though equally absurd mythology of ancient times.

Having taken a view of the intellectual faculties, affections and passions of the English people, and the education that may excite or modify them, I shall proceed to observe them, in their political and social conventions.

The science of GOVERNMENT is the most important and intricate of all sciences, and demands a capacity of mind to comprehend and consider a subject simultaneously in all its parts and relations: and this power is what constitutes wisdom.

It is evident to a mind in possession of this faculty, that government, to be perfect, should conform to the moral powers and habitudes of its subject; that these are related to many circumstances of situation, custom, and policy of neighbors. Nobody would conceive it possible to establish an absolute democracy, the most perfect form of social union, in the island of Jamaica, without changing the temper of its inhabitants, by a total reform in the institutions of society.

The principles of the aggregate body being heterogeneous; three-fourths placing happiness in liberty and repose, and one-fourth in slavery and activity, it is plain there can be no point of union or concentration, and that force alone can hold together such a herd of men; for I cannot call it a community. This exemplar will serve for all nations in proportion as they possess union of sentiment in the only true centre, wisdom or virtue; for they are synonymous.

There is no nation in the world whose inhabitants

possess generally, or in the gross, wisdom; and therefore force of government is employed to substitute an artificial for the natural point of union, and it relaxes or contracts its energy, according as virtue has more or less influence. If the volition of man was directed by the unerring guide, wisdom, all kinds of government would become inimical and vicious coercion. While error, interest and superstition pervert the human faculties, it is necessary that the collective judgment of many individuals should establish a system of coercion or government, to prevent ignorance in its rage from destroying the whole race of humanity.

Government must also be considered as to local situation, and the policy of its neighbors. If these are ignorant, and consequently wicked, their properties and lives will be in danger; coercion must then augment its powers, in order to drag the selfish citizen from that avaricious ignorance, which makes him refuse pecuniary aid to public exigencies, and by giving up a small part of his property to furnish an armament of his countrymen, prevent the whole from being plundered by an enemy. Many others not prompted by sordid avarice, but influenced by their affections as parents or children, have not wisdom to intrench on their comforts, in order to procure them greater in public safety.

The nations agitated by uncommon industry acquire superior strength and riches, and would sooner conquer their neighbors, if a spirit of emulation or equality of industry did not take place. This industry is enforced by the institutions of society, which coercion executes, and by the accumulated property of the great, forces the poor, or the great body of the people, to a state of extreme necessity, which compels Nature, ever seeking repose, to violent and destructive labor: but if the violation was uncontrolled by a participation of authority, as in a democratical government, labor and property would be soon equalized, if political wars were frequent, and the nations populous and extensive.

Government cannot be regulated by abstract princi-

ples of liberty and truth, but is imperiously subjugated to sacrifice their plenitude, and to reduce them to the proportion which national wisdom has arrived at, to establish domestic—and that which universal wisdom is arrived at, to establish political institutions; and the important point, which great intellectual faculties only can discover, is that, where speculation and practice unite.

The English nation, by the powerful operation of the collective force of thought, have seized this glorious point both in politics and morality, which has elevated it to become the envy and admiration of all the nations of the globe. O that this inestimable genius of thoughtfulness may every day acquire increase! Speculative truth will then be no longer dangerous, but serve as effulgent beacons of light, to bring the tempest-tost vessel of Humanity, with wisdom at the helm, and contemplation casting the lead at the prow, into the harbor of Intellectual Existence, and an Enlightened State of Nature.

The policy of this country is founded upon an extensive basis of aristocracy, consisting of the tenth part of its population. This power is organized by means of three estates. The first is the King, who having assumed a superiority by the right of conquest, temporized with the independent disposition of his subjects, and governed them by forming a partial assembly of the House of Commons, to represent the people, and an hereditary and permanent council of the House of Lords, to represent the nobles. By this collusive participation of authority with the nation, men of power and property are satisfied; and the people, being left in possession of the power of the law, and the administration of justice, preserve the majesty and sovereignty of the nation, on this insurmountable bulwark, from tyranny and despotism.

Power being thus divided, the public offices and emoluments of every sort being monopolized by one tenth of the people, this creates an interest independent on the public good, and is the cause of the corruption, factions and intestine broils, which disgrace in a peculiar manner

So this prodigy of wisdom & humanity and morality approves of the law of Monarchy

this nation, and are carried to such extremes, as to insult civilization itself. Boroughs are put up to auction like bales of goods; treacherous representatives are as publicly bought, as faithful ones are arbitrarily punished; and the political liberties of the nation are endangered or bartered for the spoils of power by an ambitious sovereign.

Add to this mass of constitutional evil the embarrassment and corruption which the administration of policy acquires from the union with independent kingdoms, and the domain of conquests in the East and West; I know not whether we ought to feel more alarm or admiration, when we approach under the body to view this heterogeneous and nicely-poised colossal fabric.

Was it the trembling hand of form, that alone upheld this enormous weight, we should recoil from it with dread; but I see this Colossus fixed firmly to its base, by the cement of private and public virtue, which enables it to resist such violent concussions of audacious and impious vice, as would overturn any other empire upon the face of the earth.

This virtue is the effect of social convention, whose tacit and implied compacts, formed by morals, customs, and manners, are most religiously and sacredly obeyed; and though they are in most cases repugnant to the laws of Nature; yet, as the breach of them is assimilated to the breach of Nature's compendious, but comprehensive code—PROBITY and SYMPATHY; the mind, reflective and anticipative, pays an universal obedience, and becomes habituated to the order so necessary to concentrate the force of individuals, and forms that wonderful confidence and unity, which elevates the nation of England to a political and civil pre-eminence which astonishes mankind.

I shall now proceed to take a view of the life of man, conducted by the social conventions in this island, and discover what degree of happiness or well-being he thereby acquires. We have allowed him the most operative intellect and the most sympathetic or virtuous heart; but these operate in the same dark hemisphere of pre-

judice common to all mankind. He has preferred political greatness and wealth, to moral liberty and happiness, and furnishes the world with an instructive example of their incompatibility. The nature of man is constantly tending to liberty and repose, and would revolve tranquilly, like the sun round its own axis : but social institutions, like the physical laws of attraction in nature, force his planet into the more extensive and agitated revolution of a political orbit. This attraction may be remarked in the severity of domestic government by parents, the rigid observance of civil compacts exacted by the laws, and the sacrifice of private interest by policy, to the public good. The individual is thus shackled and enslaved, to form a powerful collective mass called a nation, which may become the lordly oppressor of all nations upon the face of the globe.

The force of multiplied civil restraints, laid in a most extraordinary manner upon the inhabitants of this island, has called in private combat to its aid, as if afraid that the wonderful energy of Nature in the temperaments of the people, would overturn the colossal pyramid of government, though placed on its base. This dreadful personal legitimated combat, while it supports the machine of policy, destroys the power of truth and Nature, and like a Cerberus of hell, it is made the guardian of individual rectitude and virtue, and must be so while the iniquitous acts of domestic and foreign policy resemble so well the [fabled] infernal regions.

Hence arises that taciturnal gloom which haunts society, and in the form of a naked axe in the hand of each guest, makes him the spectre of an executioner, to extinguish joy in benevolent and convivial hearts. Hence the patient, though painful content of the wise, for the insults of vice and folly in our streets. Hence the insults inflicted upon the audience at the theatre, when their pleasures are interrupted, and the unprotected females alarmed by the drunken and beastly riot of dissolute and abandoned bullies, who have too much folly to have any fear. Hence those daring assaults of bands of

pick-pockets, who, being resisted or detected in their attempts to plunder, beat their victim to the point of death, and by calling the horrid assassination by the term "boxing," society can only weep over, but not avenge the death of a virtuous and unfortunate member.

Alas! in what language to paint and deplore the destiny of man, while we view him in this island enjoying in a most partial manner the best gifts of Nature; a happy climate, fertile soil, secure position, superior understanding and sympathetic heart; and yet all these advantages are abused and perverted, and error, the great enemy of humanity, seduces him to prefer political power to private liberty, and national wealth to personal happiness; and the most morally enslaved individuals are proud to be the most powerful and wealthy nation on the globe.

The characteristic violence of the passions of the English nation extends its despotism to poison the inestimable and only source of wisdom and happiness, the liberty of the press. And while truth beams with celestial and auspicious glory from the pens of many enlightened, independent, and liberal authors, the ephemeral and periodical productions of the press, under the title of newspapers, journals, pamphlets &c. &c. throw mud and dirt from the common sewer of avarice and interest, into the eyes of those who would look up to the splendid orbs of wisdom. But these base prostitutes of human reason, like the female prostitutes, haunt the roads of business and pleasure to seize their votaries, and sacrifice in a similiar manner wisdom and virtue, to gain a base and dishonorable subsistence. The newspapers of this country are disgraceful to its characteristic wisdom; they are mere Newgate Calendars or Court Diaries, displaying the ingenuity of house-breakers, and the contemptible operations of the conduct, dresses and carriages at a levee. Their censure is so illiberal, that it recoils with contempt upon the authors; their anecdotes are furnished from the lives of whores and gamblers, of whom a news-paper forms a complete biography, and marks

with distinguished paragraphs their only heroes, bruisers, pick-pockets and sharpers; and was it not for an accidental epistolary correspondence, their prostitution, ignorance and falsehood would render them, instead of the sentinels of liberty, the agents of error and despotism.

England, the happiest of nations, propelled by a powerful aggregate mass of wisdom and virtue, which predominates over a great and weighty mass of vice, is still rising upon the broad arc of its political hemisphere; but luxury and conquest bear hard upon the point to force it to a declination. Public orators arraign the ferocious hand of conquest, but their text being suspected from their insufficiency of character and measures, they serve only to tear the veil from the treacherous acts of unrelenting policy, and extend the Machiavelian spirit from the contracted sphere of ministerial council, to the assembly of the people, and the sacred palladium of the constitution. The House of Lords is forced to the humiliating and mortifying dilemma of either sacrificing the sacred and rigid character of the judge, or the patriotism of the zealous and compromising political minister. The sophistry of these mock patriots and verbal orators brings the most atrocious crime of murder in the dilemma of policy, to be palliated and modified in a British senate. How much is it to be dreaded, that this political casuistry should in a short period totally debase and corrupt individual integrity and sympathy, which I have before shown to substantiate all forms of government, and render force and policy almost unnecessary.

If there was a citizen, the greatness of whose mind possessing (the essence of virtue,) sympathy and probity, could comprehend the happiness of all his fellow-creatures in every part of the globe, he would, in the enthusiasm of humanity, drag nations to the bar of conscience, and make them depose, upon the altar of justice, to expiate their guilt, all the unjust conquests of domain and property, and not add ingratitude to treachery, by offering up the head of the citizen, who in the zeal of patriotism mistook policy for justice. as an illusive sac-

rice, which would be rather an insult than adoration of that holy shrine.

Having exposed the [negative] extreme and lowest degree upon the scale of happiness, of a nation possessing the most elevated rank on that of grandeur, I shall in conclusion, open to it the consoling PROSPECTS of futurity.

The political thunderbolt that shook down the pyramid of civil government of France to its foundation, was the accumulated weight of public debt: this storm is gathering fast in this island. The government of this country stands on the broad basis of a truncated pyramid, which will resist equally the shock of policy and the hand of repair; and should the corroding damp of luxury not destroy the cement of integrity, sympathy and wisdom, in the base or people, it may receive the violence of the shock, and be happily subverted by changing its base. This was not the case in France, the pyramid placed on its point fell from a great height, and having no constituent cement in the great body of the people, it was reduced to such a dust as will require the education of a century to prepare the cement of unity under any form.*

If the aristocracy of England had as much wisdom as they have ambition, they would not only prepare conductors of reform, as the storm of public debt lowers, and the taxes, (vivid flashes of the lightning of individual misery,) indicate the dreadful momentum of the falling thunderbolt; but they would extend the basis of the

**Observation of much Importance.*

Insolvent debtors have been declared by the National Assembly of France, unworthy of the rights of citizens; while the same characters have had the audacity to solicit, and the nation of England the baseness to appoint them to the office of senators and chief magistrates. Luxury and debauchery are rapidly introducing into this country, a base indifference towards the moral characters of candidates for public offices; a certain prognostic of the decline and fall of all constituted governments.

fabric of government, by reforming and extending the representation of the people, which would so far resist the shock, that the mass, by being well incorporated, would not be demolished but removed only by the most violent impulse, to a more happy and secure position.

The mode of organization of society is to the nation what the economy of the passions is to the individual; the only means to procure well-being or happiness, and for a nation to be well constituted, every native must partake of its government; this may debilitate the arm of attack, but in the same ratio it invigorates the arm of defence. In proportion as the circle of government extends itself, luxury, vice, ambition and all the evils of despotism are contracted; and the mind losing all ferocity and martial vigor, in the progress of society to such a state of perfection, may render such happy people exposed to the inroads of neighboring corrupted kingdoms, or savage hordes. This would be the case but that the glorious and moral effulgence which radiates from their happiness, will not fail to enlighten and civilize the surrounding nations, and dart its auspicious and congenial rays to the utmost extent of the globe.

O England! NATURE thus calls upon you to accomplish her labors and ends, and procure happiness to all her creatures.

“O my favorite and long cherished isle! I have placed thee on the globe in a position, separated from its inhabitants, and fortified by the seas; I have bestowed on thee fertility of soil, and a congenial temperate climate; I have most partially endowed thy inhabitants with the greatest powers of mind, and the best virtues of the heart. Thou shalt be the fountain of light, the source of happiness, and the glorious instrument I have chosen, for procuring to my works, that moral perfection for which I constantly labor. The liberty of the press forms that holy source; guard it, O Britons! from its most dangerous enemies, despotism and error; let not their unhallowed violence profane the sanctity of its temple; it is the high priest of the God I adore—TRUTH.

It is the aurora that precedes the moral sun, which shall enlighten the dark hemisphere of ignorance and error; that has already operated in the Western hemisphere, to form several nations of free citizens; that has destroyed the despotism of a formidable empire in the Eastern hemisphere, and erected the state of liberty on its ruins. I now conjure you, in the name of liberty and truth, to open the glorious source, the press, and correct your own errors, by the means by which you have demolished those of other nations. Let not the merit of the pupil make the tutor blush at a comparative view of excellence. America has amply and gratefully recognized my gift of liberty, by the veneration of the liberty of the press above all nations, and I should transfer my tutelage and partiality for this isle to that continent, but for that moral and physical unity arising from the love of truth and exercise of thought, which assures, in an essential and singular manner, the perpetuity of the English empire.

“Since, then, I have favored you with these inestimable advantages, transfer your hopes and labors for power and riches, to peace and happiness. To effect this, the absolute liberty of the press, on all speculative subjects, is necessary to call your superior intellectual powers into exercise, to oppose the enormous strength of your passions; nor do I think that private character should be privileged. Calumny, with all its treachery, would then be transferred to public reproach; virtue would have nothing to fear, and vice would, at least, have a fair trial. This would prepare, by the light of reason, such unanimity of sentiment in the unity of truth, that all adopted political reforms would be a gradual and tranquil extension of the base of government, by an universal representation.* This would, in the same propor-

* This operation of reason through the channel of a free press, would offer an antidote to the baneful effects of luxury and conquest, which threaten to destroy that valuable and characteristic moral cement, which will still hold society together, whatever change of position the mass may take from the concussions of policy.

tion, extend happiness to every individual, and the nation will arrive at that glorious eminence, which I have predestined to it before all others; and with the emanation of light from its press, and the more converting example of its virtue, they will first establish domestically, and then universally, the empire of happiness, or State of Enlightened NATURE."

[As the author, in his list of nations, has not mentioned SCOTLAND, he probably intended to include it in the preceding account of England.]

[To palliate the severity of the following strictures on IRELAND, it may be premised that such redeeming spirits as SWIFT, E. FITZGERALD, ORR, EMMET, CURRAN, GRATTAN, T. WOLFE TONE, MONTGOMERY, MATURIN, MARIA EDGEWORTH, THOMAS MOORE, SHIEL and O'CONNELL, show the high degree of intellectual and moral elevation, of which the IRISH character is susceptible, and which it may eventually attain, if liberated from the oppressive and withering despotism, of the author's boasted England. In the conclusion of this work, he explains:—"I have censured most, those nations whose individuals I most love, and with whom I most live; I mean the Irish and the French, whose urbanity, facility, joyous and liberal characters are as pleasing," &c.]

IRELAND.

THOUGH this country is united under the same sovereign, governed by the same constitution, laws, customs and education, [? as Great Britain,] yet the individuals differ so much in moral character, that the paradoxical axiom of Pope,

“For forms of government let fools contest,
“That which is best administered is best,”

is solved and explained by the extreme and unparalleled misery of this people.

The mind of the native of this island is so peculiarly devoid of its anticipative and reflective power, that it has not prospective capacity to the short period of a sentence, to explain an idea with perspicuity and correctness; and hence arise those blunders of speech, termed bulls in their discourse; hence also arises that want of intellect, sympathy and probity, the constituent parts of virtue, displayed by the national character of effrontery, which removes all fear to offend, and all apprehension of disgrace, from too familiar deportment and thoughtless loquacity; testified also by the aptitude to enter into foreign service, and put to death their fellow-creatures to obtain a livelihood less honorable in the eye of unprejudiced reason than the profession of a highwayman; hence their indifference to murder, and propensity, nay even pleasure in the contest of blood, by frequent duels, that sometime ago were said to be a pastime in a Dublin coffee-house, and even now in those of Galway; hence the droves of fortune-hunters, sharpers, gamesters and malefactors with which that country inundates its neighbors; hence that character of falsehood that is become a proverb, and an Irish evidence is synonymous with perjury.

From this sum of individual corruption the aggregate of society or government is formed, and it proves by an

unconcealed and audacious prostitution of its members, that it is a perfect representation of its people. The administration of justice, the palladium of liberty, flowing from the same impure source, is equally infected. The subordinate civil officers prostitute their consciences, and betray the sacred and sovereign trust of judicial authority, by compromising, or conniving at felonies, and committing to prison a poor man who shall resent, with opprobrious language, the insult and tyranny of cruel and avaricious landlords, whose dissipation, libertinism, and defective intellect incapable of knowing fear, under the specious names of liberality and courage, tear the bread from the famished mouth of the peasant, and render him so wretched, that he might emigrate to Turkey, and there be blessed and receive from the equitable administration of an honest despot, a happiness which the unprincipled administration of liberty refused.*

The state of this country teaches an instructive lesson to all mankind, and shows that the mind must be enlightened, and the heart humanized before any form of association can procure public happiness. The mind of this country is in such a manner deprived of a providential reflection, that instead of avoiding, it rushes on approaching and future danger; and individuals frequently oppose the whole body of the nation in the collection of taxes, recovery of rents, and execution of laws. Subordination is unknown, and great military force can alone effect, what an inoffensive symbol of office in the hand of an old woman, would and does execute in every civilized country upon the face of the globe.

Happy is it for the rest of the earth, that this nation of monsters, like tigers or lions, cannot act in droves

* Unparalleled violence! disgraceful to civilization. The rents of small farms in this country are collected with more violence, arms and bloodshed, than imperial tributes are in the savage states of Asia. The courageous great, urged by extravagance and luxury, dare withhold indulgence from the ferocious and oppressed tenant.

or unity. That very ignorance which makes them indifferent to danger or their own preservation, would enable them to violate and subdue the rights and liberties of all mankind, but religion has destroyed that union, and as if to expiate the misery it has caused for many ages past, here operates a powerful good, destroying by bigotry all union, and forces them to turn their sanguinary talons upon themselves, which diverts and disables them from oppressing and enslaving the rest of mankind.

The character of the Irish nation is a moral phenomenon, which proves above all other evidence, that mankind has its species as well as the brute kind. It may be evinced from observation, that in proportion as the powers of animation convey energy to the passions, it gives it to the mental faculties. We must here take notice, that it is sensibility I speak of, and not any particular passion. In the course of my observation, I have always found good sense associated therewith; but in the moral constitution of the Irish nation I find this quality all on the side of passion, and the mind that sees with wonderful perspicuity on one side of the object under contemplation, is absolutely incapable to take a simultaneous view of all its parts, and possesses neither extension nor profundity.

The cause of this lays beyond the power of discovery; the cure, however, does not; for we see, in those persons who have long associated with the English nation, more capacity to think, than in others who have not had that advantage, and their natural ferocity of temper wears off in proportion as that faculty augments.

The means of bringing this nation to make any progress in the attainment of wisdom and happiness, will be to select virtuous characters from their own sister kingdom, to place them in the offices of civil and political administration, choose them for ministers of religion, and masters of education. Let a more intimate intercourse of marriage and residence with England be established as a system; and it is only by such universal communication and influence. that the present animal

existence of an Irishman can be brought into intellectual existence; and when they enter into that happy orbit, let them learn from the dreadful example of misery and decline, which policy and luxury must in a short period bring upon their sister kingdom, that intellectual power is to be employed in studying man, to discover the state of well-being in conformity to his nature; and that wisdom and virtue are the means to procure it, as wealth and grandeur are to destroy it socially and individually.

Pardon me, virtuous characters of Ireland, if the enthusiasm with which I embrace the cause of suffering humanity, should force me to a severity of censure, which may wound the feelings of patriotism.* I lament that prejudice has such an influence over the pride of virtue and honor, that it sympathizes in the groans of its tortured enemies—vice and ignorance.

I mean to inflame your resentment—I mean to animate you. Satire should touch the quick of man, self-love. This urges him to action, and is unlike the sophistry of measured rhetorical periods, which serve but to burthen his memory and confound his reason. Animated language, like electrical fire, strikes all minds with the same force, in the same moment. It is the energy of simple words that creates thought—thought, action—and action by the combination of numbers, produces irresistible force and efficacy to whatever it may be applied.

* Like a skilful and unpitied surgeon, I must cut into the gangrene, though the sound flesh must suffer in the operation.

FRANCE.

How important is the situation of this numerous and powerful nation, having torn from the hands of the monster, tyranny, the iron sceptre that oppressed it with fear and terror, and laboring under the rage of enthusiasm, to put the silken fetters of law and order upon the convulsed and active arm of struggling Liberty! The contemplative regard of the whole world, anxious for the fate of humanity, attends upon this political phenomenon—this wonderful event, that eclipses in importance and novelty the whole records of universal history.

I will not attempt to augur success or failure; but while I congratulate them upon their glorious triumph over tyranny, I will proceed to examine the source of all good and evil, the hearts and minds of the individuals of whom this nation is formed, and by exposing the defects, propose such means of improvement, as may forward the end of all association—human happiness.

This land is most partially and eminently blessed by Nature in all its physical relations; the climate is healthy and the soil productive. Man, here possesses an instinct, [LOVE,] which has given him an animal happiness superior to all other people, enabling him to fill up the moment with pleasure, inducing him to adopt it as a system and to study it as a science; while a neighboring nation acquires it by stealth or accident, regarding it as an enemy to public and individual prosperity.

This nation, even while it was convulsed in political apathy and slavery, enjoyed the most perfect moral liberty; and he who was so fortunate as to escape the regards of political tyranny, was the freest man upon the globe. Nature has blessed the mind with such instinctive toleration, that foibles are reciprocally pardoned. Here the fiend jealousy that cursed enemy to human happiness, holds not in a state of torture and subjection,

love, the first and freest affection of the human heart. Instinct, unerring, shows the chains of love to be formed by the imponderous links of attraction, and where their influence is not felt, to bind it with the iron chains of violence and force, is regarded as equally foolish and atrocious. Jealousy, in a liberal mind, operates only in regret, and struggles to regain a lost, beloved object, by redoubling its effort to please, and when this does not succeed, and hope is swallowed up by despair, the rejected lover leaves the pursuit, and forgets the disappointment in the affection of some more congenial object. This country from its state of moral liberty, has been the asylum to persecuted Nature: here Southern nations, of amorous weakness and tenderness, withdrew from their detested regions, bedewed with the blood of love's victims, sacrificed on the altar of vindictive jealousy: here those of the West withdrew from the morose, ill-natured censure of innumerable laws of social decorum, and found a congenial spirit of liberality, that gave respiration to the suffocation of endless oppressive formalities: here the nations of the North exchanged the heavy moral and physical atmosphere, for one more light and gay; and the mind, contracted by rigid rules and customs, expanded in the mild region of genius and pleasure.

If this great blessing of moral liberty be secured under the benign and auspicious influence of a free constitution; and if to the animal enjoyments of pleasure could be added, by the force of wisdom, intellectual happiness, a native of this country would be chosen as an example to the world, of a man existing in a state of enlightened Nature.

O Frenchmen! how glorious is the attempt of your present revolution; the hearts and happiness of all mankind are interested. Permit me, with the zeal of a child of Nature, sympathizing with all sensitive matter, to expose to you the conceptions of an unprejudiced ingenuous mind, which, though they may not have the consistency or perfectability of system, may be as scatter-

ed rays of light, which, concentrated by more able minds, may produce efficient heat.

The connections of every intellect under novel combinations, are rays of reason, purified and proved by the collision of many minds. The press unbounded and absolutely free, is the divine force, which by communication with moral Nature, extended over the whole globe, would concentrate those rays with such abundance, that when applied to error, they would so instantaneously volatilize it, that not an atom would remain, and human happiness would reign without an enemy to combat.

This glorious attempt to establish the only form of constitution, which reason presents, and virtue adopts, requires that every citizen must consent, by deputy or in person, to the laws which bind him in society, and can be procured or supported only by the great powers of the mind, called reflection, and the great virtues of the heart, probity and sympathy.

Do ye, that is, the majority of your nation, possess these? I have lived much among you, to partake of your animal pleasures, but my intellectual existence could find no associate, and became irksome. I saw a lamentable absence of these perfections—I found your minds possessed of all that knowledge could give, retentive and full memories, inventive imaginations, good judgments, fruitful in works of ingenuity, and having produced “the System of Nature,” the greatest effort of human wisdom, to destroy error: but alas! I found not the divine power, that soul of intellect, reflection; that power that leaves the intellect of Newton at as great a distance, as he has left instinct; that gives to man the only knowledge worth acquiring, the knowledge of himself; and that alone should, or can be called wisdom. The mind that possesses this, must possess probity, and must convey to the heart that sympathy, which identifies it with Nature, and regenerates it to intellectual existence, happiness and immortality.

The melancholy proofs, that you want the virtues of

probity and sympathy, are to be discovered in the association of Nature, domestic society. Here the demon of envy rages, and all characters of merit, or objects of success, are constantly the subjects of discourse, to become the butts of calumny and hatred; and this in so peculiar a manner, that it becomes a characteristic of the nation. The want of every species of confidence is an ample and conclusive proof of the absence of those virtues that give worth and dignity to human nature. Political confidence had never an existence; and civil, which must have that for its basis, was unknown, as is evinced by an absolute incapacity to form commercial associations, and by suffering other nations possessing confidence, England and Holland, to carry on your proper and natural commerce, and even the insurance of the national maritime commerce, carried on by rich individuals.

At this important crisis of the happiest revolution in form and means, that annals or history records; the whole body of the nation, completely and satisfactorily represented and concentrated, pledging their private and public faith to fulfil the engagements of the nation; was there a grain of confidence in the people, surely it would come forth at so glorious a period, when the salvation of their liberties calls for the immediate aid of that virtue, and adds the allurements of immense gain to the incitement of public honor and safety. But alas! the shouts of triumphant liberty are deadened by the multiplied murmurs of suspicion, selfish love, and in the delirium of emancipated slavery, confidence is not to be found.

Alas! I tremble for the destiny of the expectant, impatient and attentive world, lest the lustre of your political revolution should, like an ignis fatuus, draw other nations to the precipice of emancipation; for who, that knows human nature, would instantly unshackle the African slaves, without preparing their minds to receive freedom, lest the disorder of anarchy might let loose mankind in the delirium of licentiousness, to destroy one another?

I fear that liberty has, with rapid strides, out-run virtue in this country; and if that is the case, it will be the demon of licentiousness broke loose from the chains of arbitrary coercion, wielding the sword of anarchy with blind zeal and vindictive fury, till exhausted with the violence of its own struggles, it sheaths the sword, and, in a fit of despair, bows its head to the galling, though less destructive yoke of despotism.

I still hope, however, that there is virtue enough in France, to suppress licentiousness, natural and in the present moment even necessary, to aid the weakness of virtue, by overawing vice in this country; where confidence had long been unknown, it was impossible to have established liberty upon a constitution. The people have done wisely to take the government into their own hands, and had they placed a confidence in any form, they would certainly have been betrayed. O Frenchmen! pursue this mode, till education and custom, aided by the revolution, shall introduce a system of virtue and confidence; then, and then only can you repose in representatives; and though you may lose in power and energy, you will be amply recompensed in the gain of liberty.

Emancipate yourselves from the slavery of women; separate the corporal from the intellectual pleasure, and esteem a woman as a man for moral worth only, and know, that virtue is placed in the mind, and not in the ignoble parts of the body, formed only for sensual pleasure. An opposite opinion is the effect of folly and vanity; which passion, the dreg of humanity, woman plays upon to dupe mankind to adopt her vice and weakness. Promote assiduously the good education of woman, and bring her to her natural equality in intellect with man, that she may claim her equality in society, and then only will she become a worthy member, and assent to the great moral truth, that virtue is placed in the mind. But while man keeps her in ignorance and subjection, she will oppose such an axiom as deprives her of all worth and consequence. What a dreadful reflection for the interests of humanity! The tyranny of

man depriving woman of dignity and virtue, while Nature has given her powers to subjugate her tyrant, and force his wisdom to be controlled by her folly, which is the cause of the greatest part of the misery of the whole human race.

Government in a country bordering upon powerful empires, where foreign policy, population and commerce are so active as in France, must have energy, or it would fall a prey to the more concentrated powers of neighboring states. This, liberty would furnish, in a most efficacious manner; but then it must be founded in virtue, and the preponderating mass or majority of the people must possess, Wisdom, Probity and Sympathy, the essence of all private and public Virtue.

Hasten then, O Frenchmen! to accelerate the progress of these virtues, the cause of all sound happiness, and the true substance of all government. Send over your youth to the island of truth and virtue, England—let them there receive their education to an adult age—encourage English preceptors to transfer themselves to your country to educate, by instruction and example, the youths in all the colleges and universities of France; and thus, to the physical blessings of your own country, adding the moral blessings of your neighbors, you may furnish an example of human perfection, to be a model to all rising and reforming nations upon the globe.

Be cautious in your choice; the strong and violent passions of an Englishman, when they triumph over a very powerful reason, produce such monsters, that they would bring among you all the evils of ignorance and vice, that afflict and disgrace humanity. In the same country are to be found bigots, enemies to reason; bloods and boxers, enemies to humanity; sharpeners and gamblers, enemies to honesty; and public orators, under the mask of patriotism, enemies to society. Select those great characters alone deserving the name of men, the integrity and sympathy of whose minds forms a preponderating mass in the aggregate of society; and who, while they secure the social union amid the most dread-

ful concussions of vice, give it an efficacy to procure domestic peace, and an avowed superiority over all other nations of the globe.

When I contemplate the REVOLUTION of this country, I am appalled with my reflections, and seem to regret the absence of the monster despotism. I think I see the moral world convulsed and swallowed up in the dreadful chasm and abyss of anarchy. The moral hemisphere, surrounded with the darkness of civil and religious error, presents a desolating scene—priests running about with the blazing torch of superstition, causing dreadful conflagrations, and with alternate fire and darkness dazzle and confound the intellectual eye, and precipitate the followers into the dreadful chasm! The moral earthquake has opened. Mock patriots, led by the fury of ambition to profit by these troubles, augment the incension, and precipitate those whom the enthusiastic fury of the priests had spared.

The liberty of the press, whose sparks the despot trampled upon and extinguished, now shines; to its light I turn my eyes to receive some comfort, while I turn my back on the above calamitous scene. But alas! the darkness in which the despot had educated the subjects, makes them mistake the meteor for the star, and the friends of despotism profit by their ignorance and the liberty of the press, to augment it.

O Frenchmen! listen to the counsels of a child of Nature, whose universal sympathy attracts you as near to him, as his social or parental connections. Since you have leaped to the pinnacle of absolute liberty, which should be approximated only by the aid of the ladder of wisdom and virtue, you must either conjure those qualities to your immediate support, or descend from the pinnacle to meet them.

Virtue demands much time and improved education to spread into habit, which gives birth to confidence, a quality, without which no nation can rise on the pinnacle of absolute liberty, or perfect democracy.

You have made the experiment to attain liberty without the above-mentioned ladder; if you do not succeed, descend upon a more contracted base, to found the constitution; and there, by means of a good education and free press, cultivate wisdom and virtue, and let your approach to democracy, or perfect government, be parallel to their increase.

England,* possessing the latent powers of extensive thought, demands the aid of a great country, which by a reciprocal freedom of the press, may find a steel for her flint, from whose collision, sparks of wisdom may be produced, to illumine the whole world, and bring mankind to a state of intellectual existence, liberty and happiness, through the tranquil and only medium of wisdom and virtue.

To prove that liberty cannot exist, or be established without virtue in the people, look to the Belgic provinces, where fanaticism has armed the people against her; look to Holland, where the zeal of loyalty to the House of Orange, has done the same; in both countries the liberty of the press is destroyed, to keep the moral horizon in a state of darkness, congenial to the reign of despotism and superstition. Had the liberty of the press been established under the new forms of government which these countries assumed, I should then have applauded a wise and cautious constitution, that held power by trust, as a guardian of the subject in a state of minority or ignorance, with intention to prepare their minds for their estate of liberty, when they arrive at the adult age of wisdom and virtue. But the violation of the liberty of the press, proves the one to be detestable bigots, and the other contemptible slaves, both meriting the universal execration of mankind.

When I contemplate the state of wisdom and virtue in France, I feel more doubt than hope for the establishment of a perfect association, or organization of society,

* A country reasoning from its own prejudices and habits, is a flint without a steel.

by an universal representation. Though they have triumphed over bigotry and slavery, the great enemies to reason and truth, yet there is such an aversion in the mind, to reflect or invert its faculties of thought upon self, from which operation wisdom and virtue can alone be produced, that I predict and pronounce it impossible for that country to establish any system of constitutional government, and anarchy, dreadful anarchy, will bring it to its only repose, in the tomb of despotism. No constitutional form can be built, but upon the basis of confidence, and this noble affection of the human heart, the result of wisdom and virtue, is almost unknown in France. Hasten then, O Frenchmen! to learn to think; for he who knows not how to think, knows not how to live. I never saw a Frenchman, but would decide in a moment upon the most important questions, when the deliberation of a year would not be long enough for a reflective mind to determine truths of less moment. Necessity may demand decision, but then a reflective mind calls that action necessary and true, only as relative to that necessity; whereas a thoughtless contracted mind looks upon its decisions as absolute truths.

I wish for the sake of human nature, interested in this important revolution of France, that virtue and wisdom may be as rapid in their progress, as the necessity of their aid is urgent, lest liberty, the soul of Nature, infected by the morbid humors of selfish ignorance, may become a plague more dreadful than despotism, to destroy mankind. Surrounding nations are already alarmed at the concussions and portentous commotions of this country, though that germ of Nature, to produce perfection in the moral world, is guarded as an enemy; and lest it should spread its powerful roots into their domains, Despotism, trembling, draws out all its powers, and Wisdom, fettered, testifies her doubts and interest in the cause of Liberty and Nature, in the suppressed eloquence of deep-fetched sighs, as the gag of Despotism checks her lamentations.

I rejoice exceedingly and congratulate in ecstasy this

country in its triumph over the most formidable enemy of humanity, abhorred and cruel priestcraft; and this would alone compensate all the evils of an unsuccessful revolution; though I hope that liberty will give birth to virtue, virtue to confidence, and confidence to good government; for twenty-five millions of people must be organized by a constitution, which demands much virtue and confidence for its basis; but democracy can have no repose in the efficient powers of contracted delegation, till the dangerous spirit of aristocracy and monarchy is totally abandoned and lost.

ITALY.

THOUGH this subdivision of Europe contains various states; yet, as the individual inhabitants differ but in fine and scarcely perceptible shades, I shall speak of them, as participating of the same general character, and nearly the same nature of arbitrary government, though different in form.

The peculiar constitution of the mind of the inhabitants of this country, furnishes observation with a number of curious effects, to facilitate a knowledge of the human intellect, and that by a very extraordinary contrast of strength and weakness. The imagination, memory, and judgment of the natives have most extensive powers; and the monument that attests the efforts of their combination, to produce all that is wonderful in the province of art—St. Peter's church at Rome, the wonder of the world, at the same time furnishes a most humiliating evidence of the most deplorable ignorance and folly, by the Eucharistical sacrifice on its altar, where the Cause of all Nature is devoured every day, in the form of a crust of bread, by its creatures.

It is here that human reason seems to preserve order

in a state of madness; here the best blood of the best hearts is wantonly and vainly spilt by the assassin's dagger. Here Insanity commands and menaces the mild and timorous infant Love, and says, "love me, or I will put you to death!" and Jealousy, with a thousand daggers, heaps piles of victims at the feet of his mistress, and adding the horror of ferocity, to the deformity of person and turpitude of mind, courts in this array the smiles of beauty, the consent of virtue, and affection of love.

While the male monsters pay such homage, there are female monsters to receive it; nay the operations are inverted, and the female not having the courage to wield the dagger, conceals a surer vengeance in the treacherous draught of liquid death, and menaces with poison the infant, love, upon the wing of flight and departure.

But does this connection or association, the effect of vice and horror, proceed from love? No, true love is the affection of sympathy, which can be known only in virtuous minds. Pride, ambition, interest, and other passions may tolerate the assassin, as a lover, and induce hatred to put on the mask of affection; but he can never obtain esteem. Though the knight-errant could, by contests of blood, gain the hand of a mistress, he could never expect to detain or preserve the heart, but by being lovely in mind and person; for the moment a more lovely or congenial object presents itself to the mistress, daggers and bolts may keep the lover at a distance, but the heart will fly to him, and leave the body alone to be a prey to the brutal lust of the tyrant possessor.

The mind of the inhabitant of this country possesses all the technical powers of intellect, which operate outwardly, to procure all the advantages of art, and all the joys of invented pleasures; but of the internal operation, called reflection, which creates sympathy and probity, the only source of happiness, it is totally devoid.

The cause of this is to be found in their education, which here in common with every nation in the world,

England excepted, burdens the memory of the infant and corrupts the heart by a familiar communication of age to infancy, of all the chicane, treachery and falsehood transacted in society, of which, by the want of dignity in man, they are made to participate, as soon as their faculties are capable to render them useful to their parents. Whoever has travelled into foreign countries, with the least observation, must have remarked this social familiarity between men and children, which enables the latter, at the age of ten, to have more worldly knowledge than a youth of twenty in the island of England. The continental child is acquainted with all the anecdotes of its family; their concerns made up of envy, treachery, falsehood and selfishness; while the English youth, if rich, has nothing in his memory, but Latin and Greek, foot-ball and cricket; and if poor, knows only the technical part of the trade to which he has been brought up; and the only communion he has had with men is, to receive from them moral admonitions, to instil into him principles of rectitude and truth. Thus the heart and intellect escape being corrupted and distorted; and enlightened Nature contracts not, but compresses its powers into the narrow and necessitated form of social convention, and disciplines the corps of society, to secure it from the violence of those unhappy nations, whom the menaces of a tyrant unite, to reduce others to their own state of misery and slavery.

O nation! favored with all the gifts of Nature, change the operation of your superior mental faculties, and transfer them from their outward, to an inward exercise, and instead of animating canvass and stone, humanize yourselves; call into exercise the anticipative and reflective powers of the mind—the pre-eminence of man over beast. It is the faculty of mind, called reflection, or internal operation of mental faculties upon self, that gives a consciousness of existence, and teaches that wisdom, which procures all the happiness and well-being which the essence of man is capable of attaining.

The means to procure, or bend back your faculties to

this inward operation is, to substitute for books of error, those of philosophy, which, aided by the liberty of the press, would destroy the infernal demon of prejudice and superstition, that keeps his foot upon the dejected neck of reason, and like the dark assassin of night, thrusts his angry talons into its mouth, to suppress speech, and stifle the operation of thought and intellect.

The moral character of the inhabitants of Italy proves to what an extent the internal operations of the mind and its technical powers may arrive, without producing that capacity of thought, which inverts upon self, and gives birth to wisdom. An Italian will employ a whole life to turn a stone into a wonderful resemblance of man; but it never enters his imagination to employ a moment of his time to render animated intellectual man. There is no nation in the world who have so much aversion to contemplation, if self is the object; a strong proof that the heart must be very corrupt, and home very unpleasant, since they fear so much to approach it.

In England, where contemplation is familiar to almost every mind, industry has been recommended by Mr. Hume, miscalled a philosopher, because it kept man from entering into himself. This dangerous error may delay the birth of Wisdom; but I predict with confidence, that this island will be honored in a very short period with that event, and that wisdom will be nursed by that tranquillity which the moral and physical situation of this country affords over others on the continent, which from their contrasted situation, are exposed to convulsions. This nursling, having attained the size and vigor of adult age, may leave its home and possess force sufficient to combat its enemies, superstition and despotism, in the greater field of humanity upon the continent, of which every part is incompatible with the education of wisdom while in its infancy; For this must be entrusted to a thoughtful and insulated nation, whose secure situation permits such a relaxed state of policy, as leaves thought and its promulgation in a state of absolute freedom.

This, I predict, no country on the continent will be enabled to do, till wisdom shall have triumphed over error, and have totally changed the institutions of mankind; for it is impossible, that there can be peace or happiness upon the earth, while the ridiculous chimera of the imagination shall be the source of sentiment, which is the source of action.

Conception is the only true source of action to lead man to a state of well-being or happiness. The only operation of wisdom should be to improve and enlarge that capacity; and till that is effected, the moral world will continue in its present chaos, till some centre of action is determined, about which humanity may revolve peaceably, though in different orbits. This centre, the Apocalypse of Nature will show, which England, I hope, will protect and promulgate; and I call upon all intelligent minds, in every part of the world, who pant for extension of their existence, to facilitate the means and cooperate for the end proposed, to lead mankind to a state of Intellectual Existence and Enlightened Nature.

SPAIN.

THIS country possesses many moral and physical advantages—a peninsular locality, which facilitates unity and defence, with a fertile soil, and happy climate—the mind of its inhabitants lively and active, and their hearts uncorroded by multiplied and extravagant desires. This activity of thought is entirely occupied by the pleasures of love, mixed with the alloy of inhuman jealousy, and suppressed by the prejudices and menaces of superstition. The heart seems guided by the truth of instinct, to suppress the extravagant desires, which hurry and precipitate other nations into an orbit of activity and industry, which deprives the mind of the calm necessary to contemplation, the medium of conscious existence and intellectual happiness. The errors and terrors of superstition, however, keep thought from reverting to its source, and commencing that internal operation which marks the epoch of regeneration to intellectual existence, and consequently happiness.

This country is characterized for a rebellious audacity against its parent, Nature, by seizing her sceptre, and chaining her powerful agent, the mind of man; and like the parental assassin of the human embryo, it forces thought to a sacrilegious abortion, and deprives man of the means to elevate his species on the scale of animal existence.

O Spaniard! look towards those countries where the glorious sun of truth and liberty shines forth; and though some lands not having the humidity of wisdom and virtue, have been burnt up, and rendered sterile by heat, prepare your soil by the labor of education and study; call to your assistance the preceptors of those countries, whose improved soil cherished and imbibed the congenial rays, and brought forth the fruit—happiness.

PORTUGAL.

THIS country possesses the physical advantages of soil and climate, which are counterbalanced by a dangerous locality, exposing them to maritime invasions. It is very inferior to its neighbor in moral qualities. The mind possesses a great deal of activity, which is occupied in the enterprizes of commerce, and is amused and suppressed by the errors and terrors of superstition. The heart is swollen with multiplied desires, which force it into an orbit of activity, the velocity of whose revolution presents no object separate or perfect to the eye of contemplation, and debases weak minds to that point of existence, connected with vegetative matter. Where the faculties of the mind are powerful, as in England, though a superior industry forces the orb of existence to an uncommon velocity yet the understanding still preserves its contemplation which will ultimately retard its course, and continue it in that slow progressive motion, which forms the point where contemplation enables thought to revert to its source, and produces intellectual existence and perfect happiness.

In the moral constitution of people of this country, the passions have a dreadful preponderance, and destroy all sympathy and probity; and shame or pride, the source whence their neighbors draw a small proportion of these virtues, is unknown to the Portuguese, who feel as much triumph in the ingenuity of falsehood, as the Spaniard would feel shame and apprehension in detection; and the characteristic content of the latter, when natural wants are satisfied, may be contrasted to the union of luxurious and natural wants of the former, which activity serves to nourish, but never seems to satiate.

When the desires of the human heart acquire strength and number, probity becomes an embarrassment, and must be thrown off, that they may acquire rapidity in their course, to overtake the object of their pursuit.

Of this truth, both the existence and the cause are proved by a comparative view of the two nations, Spain and Portugal. The latter forming, as it were, but a broad shore to the ocean, is pervaded in all its parts by commerce, which always brings in its suite avarice, falsehood and discontent; whereas Spain, from its situation, has its interior parts unconnected with the sea, and uncorrupted by the activity of commerce and its baneful attendants; and hence the eulogium of the proverb—"Divest a Spaniard of all his virtues and he will form a good Portuguese."

This country seems, however, to be in a progress of improvement, and the maritime situation to which it owes its vices, opens to it, by way of compensation, the means of perfection.

The operations of the great agent of Nature, the human mind, in various countries, is communicated to these people, and this all the rigor of the most damnable tyranny of the inquisition cannot prevent. As the flint in collision with the steel, educes sparks of fire, which, communicated to the tinder, thence to the match, and from the match to the pile of wood, extends that element, the cause of life, comfort and pleasure; so mind in collision with mind, elicits its sparks of light or thought, which expressed in words, transferred to the paper, and from the paper to the press, diffuses wisdom, the intellectual element, which produces that consciousness which alone can be called human existence and happiness.

In the approximation of the moral world to a state of perfection, two dangerous and difficult passes or defiles present themselves—Policy [Politics] and Superstition. In the early stages of the world, when ignorance was universal, the latter defile, thought necessary for the defence of humanity, was strongly guarded; in this more enlightened age, the garrisons have been withdrawn to augment those of policy. Spain and Portugal, by refusing to follow this universal example, prove their inferiority in intellect to the rest of mankind; and show at the

same time, by some late reforms in their infernal court of inquisition, how impossible it is to resist the course of Nature, and that the volition of man, impregnated with wisdom, will expand in proportion as that quality is influenced by the heat of invention and investigation, caused by the collision of thoughtful enlightened nations, and explode, like confined gunpowder, till it has reached the plenitude of its elasticity, intellectual existence, though compressed with worlds heaped on worlds of policy and superstition.

It is wise in all nations to watch this expansive tendency of the mind, and to move in a reform of superstition and politics parallel to its force; for all sudden and unequal operation of reform is dangerous innovation, inimical to the ultimate state of man's happiness, and would resemble the conduct of an imprudent nurse, who, to comply with the child's will, relinquishes the leading-strings, and leaves it to wander in ignorance, to the brink of a precipice, where it would not fail to meet its destruction.

But it is at the same time very unwise to resist gradual reform, which promotes a tendency of the mind to expansion, as is the case at present in England, where the revenue of extensive conquests, and appointments of office have created an interest in the legislative body that preponderates against the interest of the country; and reform, indiscriminated from innovation, is dreaded, and the current is left to swell, till by accumulated force, it breaks down the dikes, and inundates and devastates all the land.

SWITZERLAND.

THIS country contains a variety of associations or states, but their moral character has not shades sufficiently strong to require a separate and discriminating relation. That noble and only true principle of all government, that every citizen must consent to the establishment of laws, which he is obliged to obey, is, in appearance only, better known and practised here, than in any other part of the world.

The democratic states nearest perfection in this country, authorize the humiliating destruction of sovereign towns and subject towns, and admit an anti-republican principle, which destroys, degrades and confounds all the states of this country under the general term, aristocracy.

The moral constitution of these people is formed of good intellects, and calm passions: the first have no great energy to surpass the boundaries of human institutions, nor the latter to urge man to an unhappy course of activity. They seem to be but a higher order of animals, and differ from the woolly inhabitants of the same mountains, only as the one bears, and the other shears the fleece from the back; or whence comes it, that a people laying in the lap, and hanging on the nurturing breast of its mother Nature, dares, like an ungrateful infant, revolt, and bite the benign nipple that gives it aliment.

This allegory I shall explain, by taking a view, not of the form, but the administration of the different governments. Policy, here demands no external efforts to maintain tranquillity at home, but stretches out its arm beyond the boundaries of its own country, to receive the infamous price of the lives of fellow-citizens, who are sent to ambitious empires, to be sacrificed to the demon of despotism and slavery.

Internal policy seems to have no other exercise but

the administration of the laws, the economy of which is so ill-contrived, that it seems rather to intend the sale than the impartial distribution of justice. This provokes the selfish appetite of these rustic citizens, and depraves the heart which would otherwise be secure by the absence of luxury, (that parent of all vice in great and powerful empires;) and explains and justifies the unfavorable allegory which I have chosen to represent—the whole of that country!

GERMANY.

I AM averse to that detail which minds fond of minutiae may require, and I shall endeavour to comprehend under an identical character the various inhabitants, who, though they have many moral differences, yet agree in some general affections.

This agreement I discover in the universal tenacity to established order and custom; insomuch that if other nations had not inundated this land with novel ideas that have borne down their prejudices as violent torrents do trees, they would have remained in the barbarism of their Scythian ancestors to this present day.

The mind in several parts of this country seems to be emerging from its state of apathy, and several of their authors have caught the fire of foreign genius, which will enliven their torpidity, and bring them to mental animation. The despotism of governors and priests will no doubt labor to suppress its progress, which like every other opposition to truth, is as a feeble dike to oppose a torrent, which by checking the course, elevates and increases the body of water, till augmenting, it forces the feeble boundary, and spreads its inundations in proportion to the elevation of the opposing dike.

The locality of this country is inauspicious to its progress in moral and social perfection. It is the bulwark of Europe against eastern barbarism; and as it is a well-known truth, that in the same proportion as the individual gains liberty, the state loses its energy; the man of Nature is confounded in reducing this great theoretical truth to practice; as first an universal centre of action or morality must be established over the whole world.

The Germans, in proportion as they acquire from their neighbors, the light of wisdom (or in other words, that internal operation of the intellectual faculties, by which to become acquainted with ourselves,) should transmit it to the Turks by books and civil missions, which should be substituted for religious ones. I am convinced, that had nations taken one hundredth part of the pains to render mankind wise, which they have done to make them fools or madmen; the globe would be at this day a terrestrial paradise, and the fabulous golden age would have been realized at the epoch of 1790.

The eastern nations are better prepared to receive great natural and moral truths than the western. They have no errors to unlearn; they have no books to confute. I never proposed a moral truth to an Asiatic, who did not conceive my ideas, and form similar sentiments to myself; and declare, that he followed the absurd customs of his fellow citizens, from the value he placed on their esteem finding it necessary to his own happiness.

THE UNITED PROVINCES.

[NOW HOLLAND AND BELGIUM.]

THE Moral character of this nation is perfectly similar to the German, with the difference only, that the latter is passive, and the former active. Commerce, that arch-corruptor, assuming the name of comforter, has formed these people to display the concealed passions of the German character, tenacity of custom, called prejudice, and avarice, the intoxication of selfish love.

These people, whose avarice has robbed the sea of its domain, have spread abroad upon its surface, to establish colonies, whose detestable avarice has gained vigor from being transplanted, and is called forth into destructive action from circumstances of place and things. Their administration is so fraught with despotism, cruelty and avarice, that though the English colonies have, like them, usurped territories and domain, and hold them with a vicious sceptre; yet in a comparative view with the Batavians, they are guardian angels, as the latter are desolating devils. The English who rob the princes of the East of glory, riches and dominion, leave them as a consolation, dignity, luxury and liberty; but the Batavians, when they seize upon dominion, doom the possessor to endless punishment and slavery; and not satisfied with one victim, the usurped dominion, administered with infernal avarice and cruelty, gives the fate of a victim to every unhappy subject.

In the West Indies, the Batavians, involved in the guilt, common to nations, of converting the blood of their African fellow-creatures into sugar, coffee and tobacco, have the same infernal pre-eminence and avarice; and this passion weeps, whenever repose spreads the effusion of feeble joy over the cheek of the palpitating and succumbing African.

O wisdom! it is in this land, that the all-devouring monster avarice has fixed its throne, and appears with all its deformity through the flimsy veil of commerce and industry; O, dart thy benign rays through the dark clouds of error, formed by human institutions—show them that they are in pursuit of happiness by the road which leads to misery; approach them with that temperate light that may not dazzle their weak sight, which has hitherto been found too feeble to admit even those milder rays, which have been received with efficacy in other countries.

Enlighten their minds in the present state of a confounded policy, and let them not fall a sacrifice to the treachery of a despot, and the ambition of a perfidious ally, who, in open violation of the rights of nations, dares to attempt, (and audaciously avows that he dares,) the empire of the sea, the free domain of Nature. Rescue them from the chains of error and avarice, and place them in the silken bonds of sympathy and probity; so shall they first become men, and then citizens; and triumphing over the demon, discord, who with its scorpion goads excites to civil war, they may repose with universal union in the arms of peace and liberty.

DENMARK.

The country on this side of the Baltic, agrees with the moral description of Germany.

NORWAY possesses a character differing from the rest of Europe except Sweden. This is my conjecture, corroborated by information. Having never visited that country, I shall proceed to the description of its resemblance, where I have travelled.

SWEDEN.

THIS Country's connection with Europe is interrupted by the Baltic sea, and from this cause, the moral character of its inhabitants is uncultivated.

The Swedes have not that animal tenacity to customs, that limited contemplation, and that sordid avarice, which are the prominent features in the character of their German neighbors. The heart is agitated with a greater variety of desires, as the mind is filled with a greater variety of ideas, which is caused by their maritime communication with other nations; and this variety divides impulse, and deprives energy of its force, so that the Swedish character has no prominent feature.

As the Swedes live mostly an agrestic life, and their wants are for the most part supplied by the labor of the earth, their probity is preserved from the treachery and falsehood acquired by commerce or barter. Sympathy or virtue (for they are synonymous) is ever found where the heart is unagitated by selfish desires, and the head uncorrupted by falsehood.

Whenever wisdom descends upon this land, it will meet with a hearty welcome, and make a more rapid progress than in any country upon the face of the globe. The mind has but few errors to unlearn, and the heart but feeble passions to combat; And I could almost form a wish, that wisdom should choose this country to establish its inceptive empire. For woe be to the inhabitants of the earth, if wisdom should be defeated in her first onset, and the trembling despots of the earth, like the brutal and cruel Herod, who destroyed whole generations to sacrifice a suspected rival, should deprive her of her arms, the liberty of the press, and destroy the power of Nature in its moral source. The communication of mind or thought being cut off, men would remain in a state of

*Herod. if you believe what you get
say no more about credibility*

vicious knowledge and enslaved civilization, and retrograde from that state, to which wisdom, if triumphant, must ultimately conduct them—the state of enlightened Nature and happiness.

RUSSIA.

THIS country participates of the European and the Asiatic characters, and derives from the former the activity and factitious wants, which its extravagant civilization introduces; and from the latter all the treachery and falsehood which arises from an ignorant selfishness, assuming the character of self-love, which consequences prove to be self-hatred.

The present empress, [Catharine II.] when her comprehensive mind is employed in taking a general view of her empire, feels her pride and compassion equally affected. While the latter forces her to weep over the destiny of millions of her subjects, existing in the most abject slavery, the former is humiliated by the degraded rank of an empress over a herd of beasts.

Happy is it for these people, that the glory of their sovereign cannot exist till the subjects are elevated to the rank and rights of men. But there is a formidable body of aristocratic tyrants, called nobles, (or more properly ignobles, as possessing a greater share of vice and villainy,) that are dangerous enemies to both those events.

The empress has made some happy laws to effect these purposes, and they have been well administered only by herself, on her own personal domain; but she dares not enforce them nationally; and if she had the resolution, she would find no one willing or capable to assist her in the execution.

The arts and sciences have been transplanted into this country with an intent to correct the minds of the people, the source and basis of all happy government; and their progress forms a better apology for Rousseau, than all his letters, to justify his satire on the arts and sciences.

Astronomers, botanists, antiquarians, mathematicians and zoologists have arrived to instruct the wretch, whose understanding is debilitated and whose body wounded and ulcerated with the galling chains of the most cruel tyranny. The astronomer presents his telescope to the weeping eye of a father, deploring the loss of a son, sold into captivity, like a beast; and while his soul demands, "O! where is the lost object of my love, and support of my wretched existence!"—answers by relating where to find the constellations in the zodiac. The botanist approaches, and while the Russian peasant groans with the pangs of hunger, strows flowers upon his iron couch, and answers his demands for sustenance, by explaining their virtues to relieve disease. The antiquarian directs his attention to a truncated marble column, while he is contriving to repair his ruined and deserted cottage. The mathematician relates to him the Newtonian calculation of infinities, while he is contriving to number and divide the loaf of black bread, to furnish a twenty-four hour's subsistence to himself and family: and the zoologist is teaching him to preserve the bodies of beasts, while he is studying and laboring to preserve the expiring animation of his naked and famished children.

The only sciences that can improve this country are, philosophy and agriculture; the one to suppress factitious, and the other to supply real wants. The sciences, though they give exercise and energy to the mental faculties, propel the mind in a tangent from its own orbit, and it is philosophy alone which attracts that force back to its own centre, and shows mankind that the first and most useful of all study is man and self.

POLAND.

THIS country from its situation, partakes more of the European than the Asiatic character; and the people have less treachery than the Russians, and less luxury than the Germans. The form of government, a mixture of aristocracy and monarchy, has introduced the passion of pride, a friend to virtue, and this has induced the nobles to treat their peasants with less brutality and tyranny than the Russians.

Literature, more cultivated here than in Russia, gives the Poles more knowledge, and opens a national communication, without which a body of people are better described by herd or flock, than the dignified title of a nation, which Russia by no means merits. This communication and knowledge is every day increasing, but the impediment to its extending to the great body of the people is, the vice of drunkenness, propagated by the Jews, who have over-run the provinces, and act as pumps in the hands of the nobles, to draw from the spring of exhausting labor, drops of perspired blood, that coagulate into gold, and form the revenue of the Polish lord.

The diet of this country holds forth to mankind a dreadful scene of the conflict of private and public good. A spectator might imagine himself in the area of a Roman amphitheatre among gladiators, rather than citizens discussing the general interests of this society. The various members seem to have no common centre; some move in the attraction of the king; some are propelled by the corruption of foreign gold; others agitated by family attachments; and every one revolving on the axis of unknown self. The orbit of society is unknown, and the sharpest scimitar being judged the best reason, the result of this assembly, while it marks the different epochs of increasing misery, gives as it were, a despondent hope from the extravagance of its anarchy!

LAPLAND.

THIS country is situated at a northern extremity of the continent, with a soil so steril, that moss alone vegetates, and a climate so rude, that the circulation of the human blood is stopped by its rigorous cold. Here Liberty, exiled from every other part of the globe, seems to have retired, as to an only asylum. Here, after a reign of whose doubtful term history makes no mention, she was assaulted in her strong fortress, by the Russians, Danes, and Swedes, led on by haggard avarice, and the blind hag her associate, superstition, the one tempted by the furs of beasts, and the other to make beasts of ignorant men, to increase her domain of folly.

Nature led on the troops of Liberty, but the cunning treachery of her double-headed foe found means to corrupt them, and under the veil of commerce, for furs, exchanged spirituous liquor: this inflamed them with a new passion, which destroyed instinctive wisdom and the sceptre of Liberty, who was dethroned not without a capitulation which marked an honorable defeat.

The troops of her enemies, priests and soldiers, poured in upon Lapland from the neighboring states of Russia, Sweden and Denmark; but it was agreed that the wars of avarice, policy and ambition, which might be waged by the conquerors, should not involve the conquered. Nature gained a glorious triumph over policy; and the Laplanders though deprived of liberty, were left in the consolatory arms of peace.

The priests marched forward to establish the throne of avarice and superstition in the holy sanctuary of virtue and liberty. Nature's code, which is comprised in one law,—FORCE NOT YOUR WILL UPON ANOTHER,—and which was instinctively and religiously obeyed, removed the knowledge of vice and slavery.

The priests, attended by soldiers and traders, began their sacrilegious mission; finding the laws of Nature most sacredly obeyed, they contrived their first attack upon instinctive wisdom, and by the aid of traders, who dispersed their spirituous liquors, caused cessations of its power, so frequent though temporary, that the Laplanders, assaulted by the demon of fury and vengeance, introduced by intoxication, fled, from the rage of liberty degenerated into licentiousness, to the arms of priestly despotism.

The transports of this new, but vigorous passion led them to the Christian altar, where they assented to and repeated articles of theological belief, which were equally impossible to their comprehension and their practice.

The priests having thus established their power, and that of the prince to whom they belonged, were not at all anxious to inquire into the state of the conscience of their proselytes, but contented themselves with collecting a revenue upon every breach of Christian rites; for they knew well, that the Laplanders had only changed their form, but not belief in the adoration of Nature, and that they continued their ancient practices and forms when private in their families; but these offered an increasing hope to the priest, whose revenue was augmented when he detected them.

The Laplanders, who were living in a state of instinctive, but not enlightened Nature, were in parental, but not political society; for the mode of existence in that country opposes association. The people subsist upon their flocks of rein-deer, and the face of the earth offers but scanty pasture for those animals; so that every family must have a range of thirty or forty miles for its support, which obliges them to separate from others, and this is the only part of the globe where political association is unnecessary, and parental is contracted and subdivided. In this Nature maintains her empire, and procures well-being and happiness to its creatures, gratifying and satiating all physical desires in the plenitude of liberty, and instinctive virtue, which teaches aversion to force, and

gives amiable ingenuity to persuade, and thereby assimilate and associate the will of a fellow-creature to our own. By this parental association the distinction of property, the cause of all civilized vice, is unknown, and sympathy, the circle and centre of all virtue, and the cause of all happiness, is created by congenial love.

Civilization, which by means of the external operation of the mind, increases the desires of man, and discovers, though not in the same proportion, means to gratify them, forced this asylum of Nature, reigning with her colleagues, liberty and virtue; and ever mistaking activity for happiness, ever in arms and rebellion against Nature, it usurped her lawful sovereignty, and began its own reign of slavery and error.

Churches were erected, and in them civilization fixed her throne. The Laplander was summoned at the distance of several hundred miles, to quit his flocks, defenceless, threatened by devouring wolves, and wandering half-starved from the pasture to which they demanded the guidance of their absent pastor; to leave the happy home of peace and innocence, where tradition of ancient, and narrative of modern events, accorded to the sounds of rustic music, and the measure of the joyous dance gave to the mind that pleasing emotion which so modifies desire and content, which, together with physical pleasures, makes up the whole of happiness. From the bounds of content, the Laplander obeys the dread summons, and with food economized from the pangs of a hungry family, he arrives at the altar.

He approaches the angry priest, and with this food (cheeses of rein-deer) deprecates the wrath of the deity Civilization. The destructive phenomenon of Nature that he formerly feared and adored, was appeased by supplication and resignation; but this new destructive, and malignant moral phenomenon demanded the means of life, as a recompense for destroying it. The priest receives and appropriates this sacrifice, and in return puts into his mouth blasphemies against Nature, called articles of faith;

reads to him records of vice and cruelty, called holy writ ; and instructs him to sacrifice his immediate happiness, proceeding from sympathy and probity, by inculcating principles of avarice tyranny and falsehood, to procure, by way of consolation for the loss of present, an illusive eternal happiness.

The Laplander having made his offering, is sent back, his memory loaded with frequent and zealous injunctions to return with expiatory offerings, to atone for his want of belief in, or comprehension of the deity Civilization. He returns to his disconsolate and half-famished family, and consoles them with his relations how he has appeased the present wrath of the demon, which might, if neglected, increase into a fury that might demand their lives as a sacrifice.

The priests at particular periods make circuits of visitation, to levy fines upon those Laplanders, who dare follow the rites of Nature in preference to the painful and incompatible rites of civilization; and these fines are levied upon their backs and bellies; the raiment being torn from the one, and food from the other, because two individuals, whom Nature prompted to communicate [mutual] happiness, without offending a third, had not consulted the priest, to know whether Nature was right or wrong in composing such passions, and furnishing means to gratify them, discordant with civil institutions that must be adapted to moral and physical circumstances.

Their child is also taken from them by these religious harpies, under the pretext of instruction, and is forced from the honorable and useful occupation of pastor, supporting his aged and infirm parents, to the study of letters, as useless to him, as they have been hurtful to those who teach them; and when age emancipates him from the bondage of a school, he returns depraved and debilitated to a life of Nature.

O! enemies of Nature, and therefore enemies of Self, a part of Nature, what apology have ye to offer in behalf of this desolating tyrant, Civilization?—Is it, that it increases the means of gratifying, when it multiplies the

number of your passions? It does, but in what proportion? In that of one thousand to one on the side of misery or wants. Shut up then this box of Pandora, or if it must be opened, confine it to your own countries, and defile not, with your impious steps, the hallowed asylum of Nature, the residence of liberty, virtue and happiness.

In this holy land, let the man of wisdom alone approach, whose instructions will call Nature from the light of instinct to the intellectual light of reason; who will teach them with oral lessons, and make every man a book of precept and example, to explain that succinct, yet comprehensive and perfect law:

FORCE NOT YOUR WILL UPON OTHERS, BUT ASSOCIATE THEIRS TO YOUR OWN BY PERSUASION; for in this code of Nature is contained all wisdom, virtue and happiness.

The man of wisdom will instruct them how to preserve life, and gratify those passions which render it desirable; he will teach them their intimate connection with the aggregate mass of Nature, to promote sympathy and love of truth, the constituent parts of virtue; he will warn them against all assumptions of selfish partialities in property or power; and he will teach them the internal, and not external use of the mental faculties, which will show them, that to be able to love yourself, you must first know yourself; and that he who would make himself happy, must have the volition, and use the means to render happy all sensitive Nature.

The man of wisdom will proceed in the important and glorious enterprise of bringing these people from an imperfect to a perfect state of Nature; he will observe and consider the actions which produce pain, and those which produce pleasure; he will, by instruction enforced by example, teach them to avoid the one, and cultivate the other; and instead of violating natural liberty, by commanding and forcing the will, he will, by arguments of self-love, induce his proselytes to form volitions consistent with the well-being of their existence. By an amiable intercourse, founded on the principles of love, and

not terror, which superstition invents, he will be regarded and beloved, and will gradually draw instinct from its brutal state to its high rank of intellectuality, where, operating free from the prejudices of corrupted civilization, it will establish that happy order of association, which effects and secures the means and happiness of existence upon the basis of moral and absolute liberty; and by the union of mental force discover, study and promote wisdom, the cause of the well-being of all sensitive Nature.

The reflections that must take place in every contemplative mind, upon studying the preceding subject, must be very exalted and extensive, and cannot fail to force the ascending curve of intellect, by the ponderance and momentum of their pressure, to decline upon the centre self, and to penetrate as a bomb-shell into the earth, in the ratio of its weight and elevation.

The reflective mind will draw a comparison between the state of civilization, with all its attendant evils, and a state of Nature, with all its tranquillity and liberty.— To aid in estimating the preference of either, the following illustration is submitted :

The machine man, according to the system of Nature, resembles a musical instrument, with the difference only that man is superior, as possessing consciousness, a quality of whose existence we are certain, though we know not how to define its situation or cause. The melody and perfection of the instrument should augment in an equal ratio with the consciousness.

Civilization may represent the instrument much played upon, and producing many tunes, though few in melody: these, however they may increase consciousness, do not improve it; for that is produced by melody alone.

Nature may represent the instrument playing few tunes, but all in melody, with little consciousness, in proportion to the small number of tunes. In this state, as no false notes of discord are produced, Nature might be easily taught to improve in melody and consciousness, and the instrument would be brought to perfection; whereas

civilization is so embarrassed with false notes, and a multiplicity of discordant airs, that to the difficulty of learning melody, a much greater is added, that of unlearning discord.

To explain this allegory.—A man born and educated in a state of civilization, who had unlearned the discordant notes of refined society, might communicate to these the melodious tunes or virtues he had learned, which would not fail to improve the melody of their existence; and in the same ratio consciousness would improve into intellectuality, and the moment the machine, or instrument, man, should arrive at perfection, in any part of the globe, it would not fail to spread over the whole; for truth and happiness being the universal pursuit of savage and of civilized man, are recognized the moment they present themselves to view.

The practice of mankind to teach or spread improvement has been the reverse of the above. Discordant airs, mistaken for melody, or virtues for vices, and vices for virtues, have been communicated by priests and rulers, and if they did but force mankind from tranquillity and content, into a tempestuous industry, and the imagination to predominate over instinct, by forming factitious wants, and vain desires, they were satisfied in thus extending civilization, without doubting of its quality, or inquiring whether it conveyed happiness or misery.

It is impossible that the moral operations of the human mind can be well directed, or flow pure till the source is discovered and cleansed. Men have been employed, since history gives us any knowledge of the past, to clear the river of humanity at its mouth; and hence the cause of so much dirt and misery, which accumulates upon the shores of society. No mortal has been bold or wise enough to go in search of the source, being appalled by the abuse of the vulgar, the anathema of priests, and the tyranny of kings; and if this work, without executing so important an enterprise, should have the simple merit of stimulating some powerful mind to undertake it, the author will be amply consoled for all the abuse the ignor-

ant vulgar may bestow on him, who tears from their fond caresses the child, error, to substitute a more amiable infant, wisdom, who, while he may demand greater attention, will abundantly repay them with happiness. Priestcraft, the nurse of the child, error, will gnash her teeth with malice, and in the disappointment of avarice, vent her vindictive anathemas, which will be proportionably impotent, with the declining power of despotism.

TURKEY.

THIS country, partly in Europe and partly in Asia, claims all the identity of character belonging to the latter; and will serve as a very clear exemplar to demonstrate that the happiness of a people depends on its virtue, and not on its government.

This government is arbitrary, and the will of the prince, as in all other despotic states, forms the law; but the subject is miserable beyond comparison. He is robbed of his property, and deprived of his life by the officers of state, as European subjects are by robbers on the highway. Disputes among individuals for persons or property are terminated by courts of justice, who basely put their decision to sale, and induce both parties to buy their hopes of success so dear, that the victory is of no value. Justice is become so contemptible, that individuals prefer the appeal of force; and the dagger often decrees a more equitable sentence than the judge.

All social subordination and confidence is unknown, and the empire is united only by its name. The governors of provinces attempt no general acts of authority, but exercise them upon individuals separately, whose persons they cruelly seize and put to death, and by appro-

priating the property, purchase favor at court, at the expense of a widow and many orphan children, who are left to the cruel and lingering death of famine. These ignorant and selfish people are roused to vengeance, only when a bashaw or governor dares attack them in a body by the imposition of taxes; they then rebel, and he never fails to become a victim to their resentment, which suffers the wolf to carry off his prey one by one, but if he dares attack the whole flock, he then only rouses their destructive fury.

Nature, ever disposed to mix some sweet in the bitterest cup of life, has adapted their moral character to sustain these political miseries. They possess few of the physical wants, which luxury has introduced into European states; and the mind, instead of being agitated with impatience, and impelled to seek a remedy for its sufferings, sinks into the apathy of resignation, and moderating the energy of private action, rests on the general motion of Nature, and exclaims—*Fate so ordains*.

There is no doubt that all matter, however organized or modified, is subject to the same laws of Nature; but as man can never know her ultimate intentions, he will constantly operate to produce the well-being of his existence, and though the doctrine of necessity must soften the pain of resignation, under irremediable evils, it can never stifle hope, or suppress action, when reason points the way to relief and happiness. In the book of Fate, man can read only the page before him, and hope will always induce him, by action, to turn over another leaf, and he will reasonably expect to find many pages of well-being before he comes to the blank one of destruction.

This wholesome and orthodox belief in the fixed laws of Nature enables the Turk to submit patiently to the evils of life, and to modify the energy without ceasing the efforts and changes of action.

The character of this nation possesses no shade or gradation of contour or feature, that connects it with the European; and though in their dealings with Europeans, they have an apparent exactness in payment, this is not

the result of principle, but of fear; for the European merchants, through the influence of their consuls can force the payment, if refused, and this the Turks well know. They have no rectitude or honesty in their dealings with the native merchants, and indeed, the practice of honesty under a government, administered as in Turkey, would bring upon its author the imputation of folly, in the place of honor, and the same loss and inconvenience as would accrue from the practice of virtue in an association with thieves and robbers.

Notwithstanding the unhappy state of existence to which ignorance ever reduces mankind, a consolatory reflection offers itself to check the pain of a sympathetic mind, upon surveying the miseries of its fellow-creatures, which is, that the Turkish mind is not enslaved in the irrefragable chains of learned and interested error, which binds down the European mind to its iron bed, like a maniac, whose frantic movements to procure release accelerate destruction.

The ignorance of the Turkish mind is caused by the cloud of illusion spread by the ingenious impostor Mahomed, which the least dawn of light would disperse, and one star of truth would enlighten the whole moral atmosphere of this country. But the European atmosphere is buried under the most palpable darkness of learned error, and in order to condense the vapor of ignorance that might be exhaled by the heat of wisdom, produced by the collision of human thought, there are laws formed to destroy that being, whose mind might produce a spark of truth, which, like electric fire, is inextinguishable, and must pervade all Nature, and whose light would serve to show the darkness. Then mankind would attempt in unison to dispel it, and by their collective force would effect it, and restore human nature to liberty, virtue, truth and happiness.

O hasten! men of wisdom, children of Nature, to association, and send missions over all the Eastern world, and you will make more proselytes of their unfettered

minds in a day, to the religion of Nature, than the missions of folly, bigotry, and superstition would make in ages, to the metaphysical mysteries of intellectual idolatry, the cause of desolation and misery.

ARABIA.

THIS country, comprehending a variety of nations, assimilates and identifies the moral character of its inhabitants, in relation to the Asiatic world, by the passion of avarice, and the mental quality of ingenuity, which operate to produce an universal spirit of commerce; and though the Arabs are governed by various forms of policy, this spirit of commerce pervades the whole, and receives more or less energy from the propinquity or distance of the sea. These moral qualities protect the mind from falling into the abyss of bigotry and superstition, in which its neighboring nations are plunged, and the force and pre-eminence of their ingenuity is proved beyond a doubt.

There is a tribe of wild Arabs, inhabiting the interior deserts of Arabia, where commerce furnishing but a contracted field for the display of this ingenuity, it has occupied its activity by approaching the province of wisdom, and has broken down the cobweb barrier that entangles savage and civilized nations in one common net. They have swept away the superstitious inventions of priestcraft, as enemies to truth and happiness, and adore the incomprehensibility of Nature in contemplation, but not in conception, and their penetrating ingenuity is too forcible to suffer a delusive definition and description, and marks the idea by a simple nomination in the word God.

Here then is a country, where the religion of Nature would prosper, and the first mission might select this as the centre of their circle of enlightened labors. Here the seed would find a congenial soil, and spread with rapid progress, as in the surrounding country, error lies on the surface, the earth would be free, and the roots of Nature would spread and acquire such strength, as would defy the resistance in the more distant soil of rooted error and prejudice, and would spread its branches of protection and happiness over all mankind.

PERSIA.

THIS country presents a dreadful picture of the dire effect of ignorant self-love, or vice, to destroy the most advantageous gifts of indulgent Nature. The happiest climate and a productive soil are joined to great moral blessings. The natives of this country possess great force of mental faculty: their genius for poetry is as powerful, as it is eminent and singular among the nations of the East, and the mind has not only testified its force by descriptive ingenuity, but it has pushed back the bounds of human knowledge upon the province of wisdom, by its sentiments; but these, (as in the prince of poets, Pope,) are rather meteors of truth, that dart across the imagination, than the flame of wisdom, in conception, which presents a durable and effulgent light, and by explanation is conveyed to enlighten and edify the beholders.

The government of this country, if the bloody contention of usurpers, who occupy it no longer than the shouts of victory are heard from a triumphant army can be so called, is beyond all that history has recorded, or

imagination conceived—cruel, unjust, unstable, barbarous and desolatory. The tortures inflicted upon defeated rivals, if related, would unhumanize a sympathetic mind, and congeal the circulation of blood, with the cold intensity of horror. The arbitrary seizure and destruction of the life and property of the individual, by the mushroom tyrants of Persia, suppress and corrupt all moral energy and affection, and the mind contracts itself with fear, like the frightened snail, that sacrifices all advantages of food and comfort derived from its expansion, and confounded by its excessive terror, dies in the limits of its shell.

With all the physical and moral means of happiness, this country is immersed in misery. O hasten! benignant, sympathetic and enlightened children of Nature, to disperse at least one spark of truth by means of books or missions. The mind of the inhabitant, from its qualities, resembles tinder that would be fired by the smallest spark; and as the productions of their poets form the delight and instruction of all Asia, this country would be a luminary to the whole Eastern hemisphere.

INDIA.

THE moral qualities that may serve as a general identification of this extensive country are, sloth, cowardice and falsehood, which characterize its various and numerous inhabitants, though diversified by a multitude of religions, and subjugated all to the yoke of despotism.

Religious prejudices have a strong hold upon the minds of these people; not that the memory is replete with learned error, or the imagination corrupted with a perpetual contemplation of the same chimeras; but religious ceremonies being substituted for social virtues, the man who should be guilty of the least breach of the former, though he might observe the latter with more than human perfection, would be an irredeemable exile from society, and be reduced to a state of wretchedness, from which nothing but death could relieve him.

The sun of reason must shine with a heat emulating the natural sun in this climate, before it could dispel or exhale such tenacious vapors of prejudice, condensed by custom, and preserved by terror.

European nations profiting by the divided state into which superstition reduces its votaries in this unhappy land, have, by means of commercial associations, let loose the monster avarice to plunder and subdue it.

They arrived in this country few in number; but being united by moral confidence, every European company of a few men became a giant, that trod down the dispersed natives who dared hostilely approach his steps, and as this confidence was the result of superior intelligence, the English nation, who possessed of all Europeans the most, have negotiated themselves, with arms in their hands, into the conquest of the most flourishing part of the Indian empire.

The victory of the English would have been the victory of humanity, if the damnable spirit of commerce had not directed the government of the conquered land.

The English, ignorant of the language, customs and tempers of the natives, found it impossible to govern what had required but little art to conquer. Empires containing the lives, properties and happiness of millions of human beings were put up to auction, and consigned over to the highest bidder, who was sure to be the greatest villain; villany being the only means of amassing riches in that country, [and in every other.]

This auction-inaugurated emperor called a renter, took possession of his purchased, but temporary kingdom, which he so rack-rented and tyrannized over, that till the end of his reign, or term of tenure, the value constantly diminished, and the abdicating emperor left beggared subjects to an avaricious and tyrannical successor; and the crown continued always in an auction dynasty, marked by those infernal passions.

The unfortunate subjects under their native lords had suffered much oppression, yet their complaints were heard, and this checked the avaricious violence they were often subject to from the collectors. But when they fell under the European yoke, the hope of complaint was lost, as the communication between the subject and sovereign was intercepted by interpreters, whose interest it was to perpetuate the ignorance of the latter, and the oppression of the former, by becoming the corrupted agents of the renters; and as the ignorance of Europeans in the languages of the country secured them from detection, their rapacity and corruption knew no bounds; and it is a political problem, difficult to solve—What has prevented the total devastation of that country under the system of auction sovereignty, which the ignorance of Europeans made necessary?

Europeans have, indeed, increased in knowledge of the languages, customs and tempers of the natives, but by no means in the ratio that the corruption of interpreters and agents have increased.

The employ of the East India Company's servants in that country, is an impeachment of the wisdom and virtue of the metropolitan government. The inferior grade

of servants, called writers, are confined to copying letters and bills of sale in the different offices ; when they rise to the office of factors, they are made deputies, paymasters, store-keepers, &c. &c. ; when senior and junior merchants, they are employed in subordinate settlements to record and execute the councils of interpreters ; and when they are called to the government, all the knowledge they possess to execute the important trust is, the knowledge of the character of the different interpreters, estimated according to their abilities of drawing revenue from an exhausted and depopulated country.

Why are not the writers sent to the manufacturing towns to learn the state of the investments, to relieve the poor weaver from an oppression, which destroys industry in its source, and is the cause of all debasement in the quality, and deficiency in the quantity ? Why are they not sent into the country to learn the languages, customs and tempers of the natives, to see how the collection of the revenue is formed, and to remove the baneful hand of oppression, which destroys and depopulates the farms ? Why are they not appointed collectors ? Is it that this knowledge might impede the interest of the superior agents, and that the mystery of making Asiatic fortunes might be exposed ?

The pretext for not following the above system is, that the humanity and liberality of Europeans would not condescend to the base severity used by native agents to collect the revenue, and that there would, in consequence, be a deficiency. I hope there would ; but this temporary deficiency would be like the operation of the flood-gate which diminishes the current watering the arable lands, but which swells the pool so the industry of the laborers and farmers would acquire strength, if freed from the violent oppression of a cruel exactor, and would augment in the ratio of the justice and humanity of an honest European collector. To this also may be added, that the rapacious gains of a native collector would be sacrificed for the happiness of millions of our fellow subjects ; and should a proportion of the public revenue be also sacri-

ficed, I hope the country of England would not produce a wretch so infamous, as not to rejoice at the event.

The happiness of the natives placed under the immediate government of Europeans, would so conciliate them to their protectors, that their minds would attend with respect to the moral instructions that might be proffered; and the author of their animal, might with facility make them proselytes to intellectual happiness, by the light of Reason and the Religion of Nature.

The insatiable appetite of the monster ambition is most cruelly exemplified in the conquest of India. An island, almost in its physical and absolutely in its moral antipodes, forces one hundred millions of people to subject their will to ten millions, who can only take from them their property, but grant them no recompense of civil or political protection; and I think it demands no spirit of prophecy to foretell, that if some happy event does not break off this unnatural connection, the weight of this conquest will sink the island of Great Britain into an abyss both of political and moral misery.

To a person of observation, the progress of this event is already remarkable. This heterogeneous mass of power is of a dangerous magnitude to be entrusted to the executive authority, and it can be placed no where else without destroying the constitution, and suffering the legislative authority to partake of the executive.

This partition is already begun, and co-operating with the riches and interest procured from that country by individuals, has introduced a mass of luxury and corruption into the kingdom; which alone would account for the present state of party, where vice has thrown off all dissimulation, and has formed such an association of leaders, as no longer than twenty years ago would have so scandalized the moral principles of a virtuous people, that, so far from leading, they would have lost by their association the most numerous party that ever was formed.*

* In some eventual ministerial arrangements of the late faction, it is said that the incongruity of their characters with magistracy was so flagrant, that they objected to themselves, and virtue forced shame from vice itself.

Who could ever have imagined, that the characters proscribed and declared incompatible to possess the rights of citizens, by a thoughtless and dissipated nation,* should be elevated to the sacred office of supreme magistrate, by a thoughtful and virtuous nation? This alone shows a progress of corruption, that nothing could have produced, but some sudden, powerful and immediate cause; and that is evidently the conquest of India. England, like a voracious glutton, becomes morbid with its insatiate appetite for power, which will induce a premature and painful dissolution.

* The National Assembly of France have declared insolvents incompetent to enjoy the rights of citizens.

SOUTHERN ASIA.

COMPREHENDING

MALACCA, SIAM PEGU,

AND VARIOUS NEIGHBORING ISLANDS.

THIS arbitrary division of the globe I am induced to form from the prominent feature, which marks the minds of the inhabitants of those various countries, and though living under different climates, customs and governments, unites them in one common character. These are the passions of play and vengeance; and they produce the political phenomena of nations of rogues, assassins and monsters.

These nations afford instances of vice, as difficult to conceive, and as wonderful as the mathematical problems of infinity. In a paroxysm of despair they draw the dagger, and indiscriminately destroy all they meet either friends or foes.

This despair is caused by their losses at play, which is exercised in cock-fighting; all that is dear to affection,

and productive of sympathy in savages—wives and children—become the stake at that inhuman sport, which sinks the mind to a state of inconceivable depravity.

We know the effects of the dangerous vice of gaming in civilized countries; and all its subjects are assimilated in the moral character of these above-mentioned countries. Whoever attends the gaming tables in Europe, will see the duellist, with his dagger ready to plunge into the breast of his friend; and having not sold his family but done worse, reduced them to perish by distress and want; if he finds no relief by the death of his friend, turns at last his vengeance upon himself.

In these countries, where the greatest enemies of Nature are to be found; her doctrine should be first propagated. Their language is easy, and their conceptions lively, and as they have no bigotry, there is every reason to hope for success to missions, which might be sent to convert these most dangerous enemies to the peace and religion of Nature.

CHINA.

NOT having travelled into this country, I must form an opinion of this extensive and populous empire from the relations of historians and travellers. This, however, is as little satisfactory to myself, as it may be uninteresting to the public ; but as there are no means to penetrate into this country, all entrance being refused to strangers, I must, in order to complete my moral account of the world, substitute probability for the certainty with which I have treated of those countries I have myself travelled into ; and as a very peculiar habit of intimate observation of the human mind has enabled me to give a just calcule of the actions which I have seen, I flatter myself, that I shall present a probable, though conjectured estimate of actions seen through the medium of the narration of others.

This country communicates with European nations by their commerce alone, and has often sacrificed the great advantages it holds over those nations who trade with it, to a sanctimonious observance of its own laws. An instance of this has occurred in the late interruption of the Russian commerce, and another in the execution of an English sailor, in Canton, for the accidental homicide of a Chinese ; to save whom, all the European traders united their threats and promises, but to no effect. Their obstinacy proved, that they would have sacrificed their trade, if the alarmed avarice of the Europeans had not delivered up the victim.

This conduct of the sovereign administration will appear a problem difficult to solve, if we take a view of the subordinate administration of justice and policy, which is corrupt and selfish in the extreme ; but if we consider the frequent insurrections in China, and that the study of the government is to subject, and not benefit the individual. All acts of publicity are directed by the form of

law, that idol, behind which the despot skulks, and which imposes upon the people, decorated in the robes of sanctity, when it appears in public; but in private is a corrupted body of infamy and wickedness.

The morality of this nation is formed of actions totally indifferent to happiness, such as domestic, civil and religious ceremonies; and the mind and attention is so immersed in these forms, that the substance of virtue is totally unknown, and the moral discourses preached by the magistrates to the people, are mere instructions to defend the poor from the rich, by means of crafty patience, recommended to the former, implying thereby, that the powers of policy and justice are but illusive protection.

The external operations of the mind in this country remove from the circle of happiness in a tangent, being projected by the difficulty of subsistence, the observance of forms, and the obscurity of language; and it must be removed from the pressure of these physical evils, before it can lose that projective force, and return upon its centre, to produce that internal operation which can alone procure to man that wisdom, which by teaching him what he is, shows him what he may be, and directs him in the knowledge and well-being of his existence.

The moral situation of this country is owing to the obscurity and difficulty of its language; it will be a long time before it can communicate morally with the rest of the world; and as it was the first to be civilized, it will be the last enlightened.

TARTARY.

IN this country I have never travelled; but having been among the Turcomans, a nation of Tartars inhabiting the uncultivated parts of Turkey, I conceive the analogy of their morals to be close, as their origin is the same, and this opinion has been corroborated by frequent conversations I have had with the Tartars themselves.

They are all pastors, associated in different tribes under an hereditary chief, and wandering about the country in pursuit of pasture. Their cattle supply them with abundant food, and they also exchange them for the only luxury they know—dress. They possess a great degree of animal happiness; but are far removed from that state where the mind expands to participate of intellectual happiness or consciousness, the sublimity of reason, which elevates man as much above his species, as that species elevates him above the brutes.

Their minds might however easily be brought to this state of enlightened Nature; as their superstition is fixed on a feeble basis, it might easily be overturned, and the whole fabric of their errors, which consists in magic and worshipping idols, might be destroyed by the lightest breath of reason; and these people, whose hearts are uncorrupted with the infinite factitious wants of civilized nations, would make no forcible opposition to a happy reformation in the religion of Nature.

AFRICA.

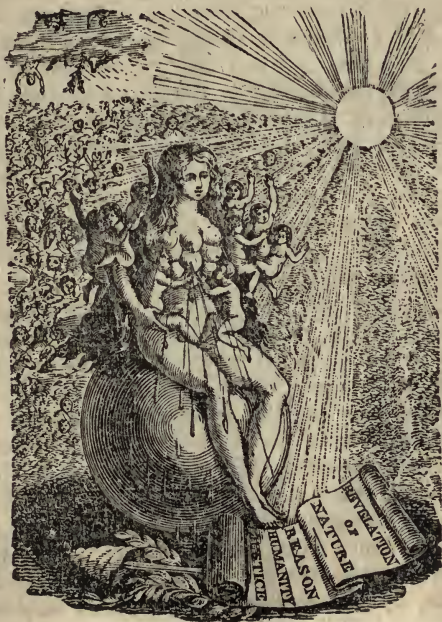
To describe the moral state of Nature in this country, this one observation may be sufficient: All the natives near the sea, form nations of pirates; and all the inland inhabitants, nations of robbers, not only of property, but the more outrageous violence of persons.

What a heart breaking reflection this causes in a child of Nature! to see almost a fourth part of human nature, which this country contains, doomed to such a state of misery, that if the rest of the globe had arrived at that enlightened state of sympathy and wisdom, of which man is capable, the contemplation of this portion would destroy all happiness. One half suffering, and the other half sympathising with equal pain.

Civilized nations, for want of being enlightened, are as much engaged in the universal rebellion against Nature, as the wretched Africans, whose destruction, instead of being checked, is augmented and encouraged by the avarice of these civilized rebels, whose political enterprizes having passed the Rubicon of Nature, the impending ruin of interest makes them dread to return.—The rebel hosts of civilization press forward, boldly trampling upon sympathy and probity, ultimately assault and subdue the metropolis of Nature; and there subverting her throne of happiness, will reduce humanity to such a state of misery, that knowledge and sensibility, acquired by civilization, will become a curse, and there will be no relief to their sufferings, till the mind sinks into the animal repose of savage ignorance.

There has lately been established in England an association to discover the interior parts of Africa, to augment the arts and sciences. This I hope will prepare the means of communication, that when Europe shall be enlightened, and discover human nature to be the only

science worthy men of wisdom, they will send forth their missions to quiet these ignorant and malignant children of Africa, who, in common with civilized nations in the universal delirium of passion, tear one another to pieces in the act of sucking the abundant and nourishing breast of their common and indulgent mother Nature, and by their impious fratriciduous struggles, tear the nipple, and sacrilegiously spill the universal nourishment. O Nature! come forth in thy simple and unmysterious revelation, and display thy divinity, which requires no aid of learning, no unusual strength of mental power to recognize. Thy appearance alone would subdue all mankind, by means of thy benevolent caresses of sympathy and probity, which are thy only attributes, and subjection to thy empire would be a state of absolute liberty and happiness.



AMERICA.

To describe the moral state of Nature in this country, we must divide its inhabitants into three classes—colonists, slaves and natives.

The colonists mark their different origin by a moral similitude in policy and customs to the European states from which they emigrated, and agree with the metropolitan character in all its more prominent features. These various moral species, however, constitute the general genus of American Colonists, by their distinctive trait—interestedness or selfishness.

This quality is inseparable from minds agitated with the hopes and fears arising from the occupations of commerce. Every colonist is struggling to improve his possessions, and none, or very few, are enjoying the life of content of the land-holders in Europe, which begets disinterestedness, or at least checks the spirit of selfishness, and forms that mass of virtue which enables England in particular to resist the dire effects of luxury, corruption and conquest, and preserves a happy administration of a happy form of government in such a tempest of moral and political evils, as would overwhelm any other nation upon the face of the globe.

The slaves are that unfortunate class of inhabitants, who, robbed of the rights of men by their masters, the European colonists, must ever remain enemies to the states, and their minds being retained in a savage state of ignorance, they and the colonists will form such an heterogeneous mass of people in this land, as will resist all coalescence into union and association, and portends dreadful evil to this rising continent, or new world.

The native who approximates in his mode of life to the state of enlightened Nature, where liberty is law, and virtue is love, increases the leaven and ferment of this mass. When man, by an education of example is rendered so

benevolent that he associates and assimilates his will to others, instinctively like the brute creation; Coercion will be a demon unknown, which in European countries is set up and worshipped as an idol, to whom liberty, moral and political, is sacrificed to obtain the surety of a miserable existence. If the native of America had but a ray of reason sufficient to show him the folly and wickedness of warring with his neighboring tribes of fellow Indians, his mode of association would have charms that would attract the slaves and victims of civilization, and all Europe would fly to happiness among Indian tribes, toying away a life of liberty, peace and love, in the indulgent arms of their common mother, Nature.

These dark clouds of heterogeneity, in the mass of population, that eclipse the rising sun of American empire, can be dispersed only by the religion of Nature, which, if universally taught, would assimilate and incorporate this great mass. This may be represented by the allegory of two children struggling to destroy each other, while they were hanging each upon a redundant and protuberant breast of their mother Nature, tearing the nipple and forcing out blood to mix and corrupt the spilled and overflowing milk; Nature repaying these injuries with the indulgent caresses of a fond parent, and striving, by wise admonition, to appease that passion of interest which fascinates the creature, pursuing misery to obtain happiness, and destruction to procure salvation. This figure, painted in lively and just colors, should be worn about the neck by those, whose intellect could be enlightened only through the sensual sight; it might also, by the statuary, be chiseled in marble, and should be erected upon the ruins of those monuments of falsehood, error and misery, that have been elevated and cemented by the bloody sweat of the laborious part of mankind, whose liberty, virtue and happiness are sacrificed in them upon the altars of superstition, by the baseness and treachery of the vilest, though most elevated part of the human species—priests and princes.

CONCLUSION.

HAVING taken a general view of the state of virtue, or sympathy and probity, of the different nations of the globe, I shall now draw up some retrospective and conclusive considerations, to prove that virtue, and not form of political institutions, is the real source of national as well as of individual happiness.

Though various constituted governments have snatched the sceptre from the hand of one tyrant, they have but effected the transposition of tyranny, and rendered it more incurable, and more intolerable in the hands of an oligarchy or aristocracy, whom riches have thrown into the bosom of luxury and debauchery, where sympathy and probity cannot possibly exist, as they delight only in the bosom of sobriety, temperance and wisdom.

England and America are the only countries in the world, where the people exercise the most sacred and fundamental functions of all authority, the administration of civil and criminal justice; and they are singularly eminent in the candor of their commercial dealings. Let a purchaser enter a store in these countries, and though he be as ignorant of the commodity, as of the seller's person, both parties deal with confidence, and neither are deceived. Let him enter a store in any other part of the world—Italy, France or Germany for instance, upon the continent, and deal with simplicity and confidence, the purchaser would be as basely cheated, as if he had dealt with a Jew or a sharper. The discussion or commercial dialogue used in a shop in these countries, would force the pride of an English shop-keeper to turn his customer out of doors, or be subject to the humiliating suspicions, that he is an arrant knave. This practice of rectitude proves, that the people possess that virtue, the only source and basis of all good political association, and the mo-

ment that this virtue becomes infected by luxury and debauchery, they must divest themselves of all their liberty, and establish a despot, like the sentinel or watchman of the night, to protect them in the darkness of vice and ignorance.

In the present moral state of mankind, practical truth will ever cause a dangerous variance in their opinions, and is to be counteracted only by the stability, and unity of abstract truth. This, therefore, should be the end of all reflection and deliberation, and any action that opposes it should be entered upon with extreme regret, as the effect of deplorable necessity, which the cultivation of truth will gradually annihilate.

Mankind should, therefore, enter into an intellectual commerce, to improve the mind—to supplant that which avarice has rapidly extended to pamper and poison the body; and they should treat that man or country as an enemy to the divinity of Self and Nature, who should tyrannically and ignorantly murder the embryo, or sacrilegiously spill the germ of intellect, by violating the liberty and faculty of thought, the source of intellectual life and happiness, the comprehensive divinity of Nature.

To [elucidate this subject, I] shall relate what passed in France upon the important motion in the National Assembly, respecting the powers of making peace or war. The aristocratic party involving their personal interests with the political interests of the nation, maintained, that national energy required the sovereign to be invested with those rights. The democratic party contracting abstract truth to the standard of practical truth, influenced by the consideration of necessary energy, passed a decree, by which the king and the nation divided that power. This, however, was effected by a very small majority, and it is said, that the populace of Paris were waiting with tumultuous murmurs of discontent and threats, at the door of the Assembly, that if the decree which passed, had not tallied with the point of abstract truth, measured by their enthusiasm, the most fatal insurrection would have en-

sued, and such anarchy must have prevailed, as would have prepared the tomb of liberty, and the triumph of the most irrefragible despotism. Alas! how deplorable is the fate of humanity! how weak the state of perverted and prejudiced reason! Man is induced to proscribe the standard of practice, and exclaim—*Stet veritas, ruat mundus*; [(Abstract) *Truth shall stand, though the World should fall!*]

I am apprehensive that my curious readers will have been much disappointed, that I have neglected the policy, customs and manners, together with the natural history of countries; to which subjects it has been usual for travellers to confine their observation and narrative. If mankind are wretched over the whole face of the globe, and the moral chaos is universal, what avails the information that marks the civil and physical position of man! it serves but to increase the labyrinth of knowledge, and augment the embarrassments of wisdom!

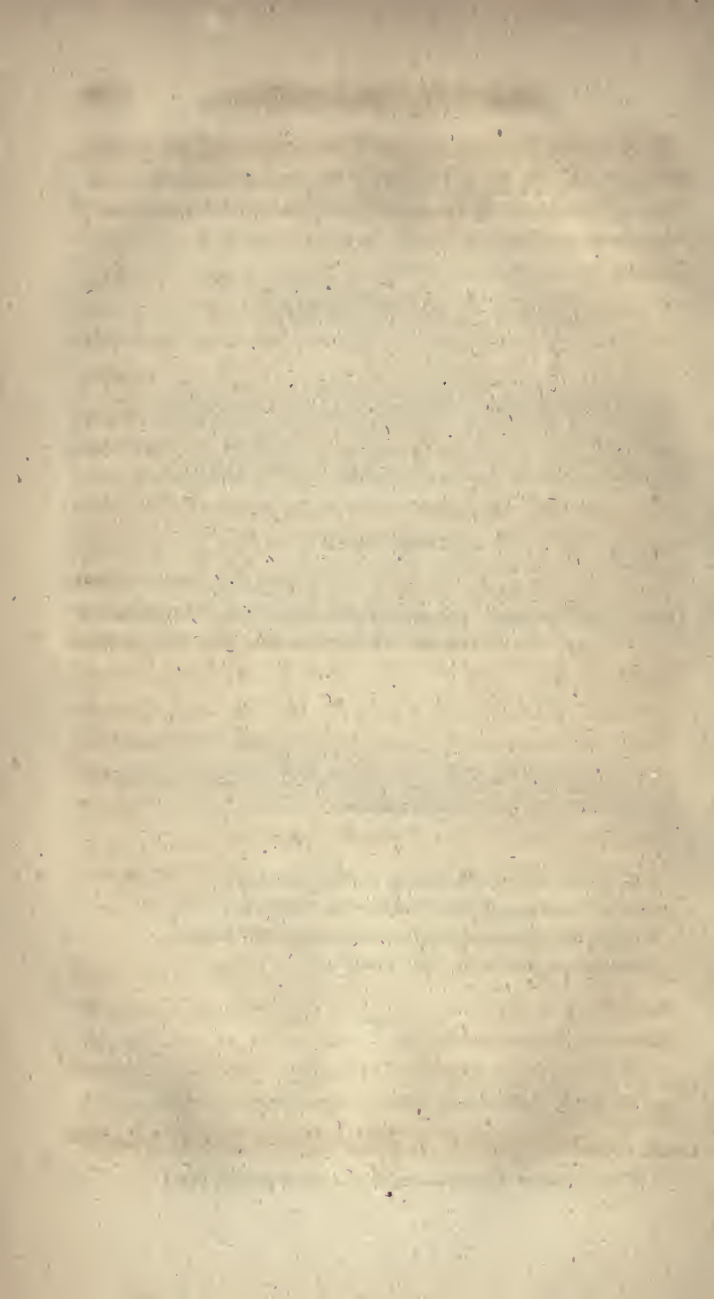
THE
REVELATION
OF
NATURE:
WHEREIN THE
SOURCE OF MORAL MOTION
IS DISCLOSED
AND A MORAL SYSTEM ESTABLISHED, THROUGH THE EVIDENCE
AND CONVICTION OF THE SENSES,
TO ELEVATE MAN
TO INTELLECTUAL EXISTENCE, AND AN ENLIGHTENED STATE
OF NATURE.

“In Error’s room, *This* holds up Nature’s Light,
Keeps wand’ring Passion on the line of Right;
Grasps the whole worlds of Reason, Life and Sense
In one close system of Benevolence.”

From the Era of the first rising of the Sun of Reason, or the Publication of the Revelation of Nature, in the Year of retrospective Astronomical Calculation 5000.

London: Printed for J. RIDGWAY, York-street, No. 1, St James’ Square 1790.

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PREFACE.

WHAT a hallowed and important crisis is that, when a glimpse of the intellectual or moral world breaks in upon the mind—what complicated reflections of regret and astonishment arise, while it strives to arrange and disclose its conceptions and ideas! The mind, according to history, tradition and astronomical calculation, has been operating for 5000 years, with a ratio of improvement equal to its experience in knowledge, and yet has been so confined by the narrow boundaries of the animal and physical world, that the existence of an intellectual world has never suggested itself even to the imagination—What an inexplicable problem! Through the same long epoch, the whole power of the mind has been employed to preserve existence by means that renders it miserable. What a grievous and melancholy reflection!

How shall we attempt the solution of this problem—how offer consolation to afflicted thought?

“Truth is dangerous to be displayed.”

This is the detestable axiom whose exposed falsehood will produce the solution of the problem, and the consolation of human sorrows.

The vanity of erudition and the cowardice of animal sensibility, labor to propagate this false doctrine.

To indolent and weak minds memory is made the sub-

stitute for judgment, and the facts and chronology of ancient history become its criterion for the present conduct and counsel of nations. To minds of great animal sensibility, and little judgment, every reformation or change portends danger and destruction, as the patient racked and tortured with the disease of the stone, sees, in the relief of lithotomy, all the horror of instantaneous death.

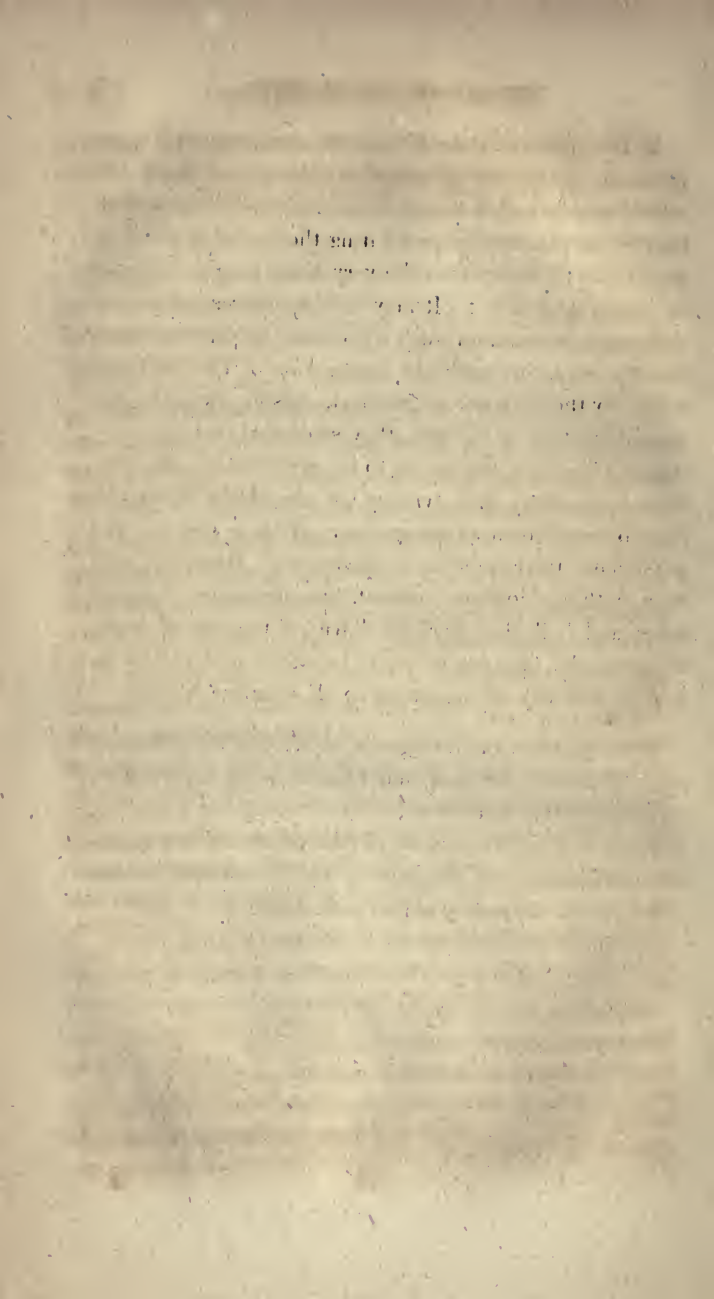
Men of great animal knowledge and ingenuity, in a comparative view of nations, fear the progress of truth, lest it produce wisdom and virtue to humanize their own country, which losing in consequence its ferocity, would be invaded and enslaved by the vice and folly of their neighbors. They do not reflect upon the irresistible force of truth, which, whenever it appears, will remain fixed as a sun, and all the powers of error, aided by art, can never force it below the moral horizon, though they may cause occasional fogs and mists, to interrupt, like passing clouds, its meridian splendor. Animal sensibility would find an asylum in its congenial rays, which could not fail to bring all humanized matter into the happy state of universal sympathy, and, rising above the horizon of humanity, would mark the aurora of intellectual existence, or well-being of all sensitive Nature.

All mankind are agreed in their lamentations for the miseries of human nature, and all do, or must agree, that the only remedy is to be found in the intellectual faculties of man. Under what diabolical fascination, or spell of the demon Error, must he act, who consents to chain those faculties, lest their operations should produce the increase instead of the remedy of those miseries.

In the primitive state of society, men removed many physical ills by the power of intellect; and those ills which may be called moral, or ignorant institutions, shall they be perpetuated by prohibiting the use of intellect or exposition of thought, at the very time humanity stands in most need of it? It may be the interest of priests and kings to maintain such a doctrine, to persuade men, like the sheep, to suffer the aggregation of the fold; but when, by the increase of intellect, arising from the free communication of thought, they shall find that the accidental evil of the wolves is to be preferred to the confirmed treachery and tyranny of shepherds, who, for their own personal advantage tear off their fleeces, and perpetuate their miserable existence; Humanity will then, with one common consent, burst from the chains of error, and hail the glorious dawn of the sun of truth, bringing the first day of light to intellectual existence, and the first day of happiness to all sensitive Nature.

For any defect or inelegance of style in the following pages, I myself possess, and offer also to my readers, this consolatory reflection;

Error will be divested of all the power of her insidious blandishments of eloquence; and TRUTH will be displayed in all the beauty of her nakedness.



INTRODUCTION.

THE incomprehensible cause of motion having hitherto been adored by mankind, under the personification of a deity, with attributes suited to the imagination of the votaries, it is no wonder that more than nineteen twentieths of animate matter, or the brute creation, has been sacrificed to the cruelty, and the caprice of mankind, who created the deity and his laws for the protection of their particular species alone.

The Apocalypse of Nature, which testifies and exposes the intimate connection and relation of all matter, must necessarily destroy this partial demon, and his more partial laws, and substitute in his place, a power that demands no personification; and this is the effect of motion, or its instrument of operation, the VOLITION OF MAN, which is the source of all [moral] good and evil.

This then is the true and comprehensible power, which demands no adoration, but only the study and attention of mankind to bring it into operation, which may be effected by extending the force of the intellectual faculties. The means to produce this first of all intelligible causes, must be by association; for as by the increase of number of bodies, greater physical powers are acquired; so also is intellectual momentum increased by collective minds; so that if an union of all the inhabitants of this globe was procured, the increase of corporeal and of mental strength would be parallel.

Such an union of the mental powers, produced by the free communication and intercourse of thought of all mankind, would form such a perfect intelligence, or primary cause to direct a wise and universal volition, as would bring the moral world from its chaos to order and system, by exposing to every individual the knowledge of

Self, and its connection with Nature. Man would then exist in all the plenitude of his essence, connecting himself with all sensitive matter. He would stop the vibrations of violence upon the great chain of nature, and the moulds of animation would be perfectionated to communicate happiness to the universal inter-revolution of matter; and though the chain of Nature might be agitated from time to time, by opposition to the offensive volition of destructive animals, as ignorant men, beasts of prey, and venomous reptiles; yet its vibration would subside when the cause was removed, and sympathy would resume its power to eternize the tranquillity and happiness of all sensitive Nature.

The adoration of the effect of moral motion in volition, or self in system, should be formed by the example of the Guebers, or worshippers of the Sun, who contemplated its effects alone, and direct its congenial rays to the purposes of subsistence, and comforts of life. So should the children of Nature direct the congenial emotions of the volition, or self, in system, to procure a happiness to all sensitive Nature, the only adoration a pure and perfect intelligence can admit of. Were the Guebers to neglect the effect, and reason only upon the cause or essence of the sun, the physical world would be affected with the same disorders that the moral world is now subject to, from the preposterous employment of thought about the cause, and not the effect, of intelligence.

THE
A P O C A L Y P S E
[O R R E V E L A T I O N]
O F
N A T U R E.

M A T T E R.

ALL things that make an impression upon the senses of animated matter, contain in themselves a power or propensity to motion, which power is augmented or varied by the different combinations of bodies.

Matter, which in its dissolution, separates, can never be annihilated, and though it may disperse into an infinity of small particles, which, making no impression upon the gross organs of sense, may disappear, yet must continue to be in the great mass of existence; to which, as it is impossible to suppose a beginning, it is also impossible to suppose an end, and it may, therefore, be called eternal.

Matter is sufficiently defined to all the purposes of useful intelligence, by the word substance.

Motion is that substance in action.

Volition is the, inceptive motion of the moral world, and the direction of this, in a right line to happiness, or well-being, is the only operation upon which the intellectual powers ought to be employed. Secondary causes and effects should alone be investigated, and primary or connection abandoned. We know that desire is the motive cause of pleasure, which effect is also the object of

desire; but the connection between them can never be known; and as it is the effect alone which brings any utility, the augmentation and improvement of its causes alone merit attention.

The operation of the intellectual powers is to be guided and governed by utility, till it has discovered the line or orbit of happiness: then speculation and abstraction may be indulged in, as if unsuccessful in discovery they will be useful in amusement; whereas at present they serve but to confound the mental faculty, and embarrass it in the search of the right line to happiness.

How vain are the researches of the finely-constituted faculties in the discovery of the well-being of animated matter, if the errant powers of some minds labor to prove its non-existence, whose sophistical reasonings, like the destructive eye of the basilisk, dazzles the fear-confounded faculties of the self-devoted bird. I have examined the syllogisms of these sophists, that seem to have confounded all philosophers, and they appear to me such impertinent vagaries of the verbal ingenuity of man, that they form a deplorable evidence of the distance of the human mind from its intellectual acme. The mind arrived at this state possesses full power to procure happiness to its essence, and all abstraction beyond that point, proves its weakness by its impertinence.

MOTION

Is the force or soul of matter, and cause of all action; [its source is] impenetrable to all human knowledge.

The noblest production of motion is the animation of matter, which it combines into an organization capable of much action; the long continuance of which uses the machine, and dissolves it into its primary state, from which it again returns into animation, and forms an eternal revolution of combination and dissolution.

The most complicated animal machine is that called

M A N .

THIS machine is formed of particles of matter, organized so as to resemble a corded instrument of music of five strings which correspond with the five senses. The intellectual faculties hold the bow and play, and the passions form the stops upon the handle of the instrument, and if just tones are produced, simultaneously or successively, their harmony or melody forms what is called an agreeable tune or air, or well-being and happiness, of which man himself possesses consciousness, and in this power he is superior to, and differs from the inanimate instrument.

The inceptive power of motion can no more be accounted for in the animal, than in any other part of matter; nor should the discovery at all interest the mind, being obviously impossible.

The volition or operation of the intellectual faculties to procure this agreeable air, or well-being of its essence, is all that merits the concern of a well-organized man.

The animal man is a subject that demands the whole attention and capacity of intellect, to investigate, not the origin, but means and end of his existence. On his action or motion depends the well-being of all animate and inanimate matter. We have proved that animals are ducts, or canals of identity, to receive matter in its eternal revolution. The connection or communion of matter with matter is seen by the constant transmutation of it in aliment, dissolved and digested by animated bodies; which bodies, decomposed and absorbed by the elements, return to vegetation and animation, and continue this change, (not death,) of existence, to all eternity.

Death or change of existence is the dissolution of identity, which is but the tune of the instrument, and has no connection with Nature, which is formed by matter alone. How this is formed we know as little of, as of the connection between fire and heat; but we have an instinc-

tive and conscious testimony, that we are immortal parts of the great integer—Nature; that we have existed from, and shall continue to exist to all eternity, though our identities have been interrupted by the weakness of reminiscence, or changed by decay or death.

A weak mind, that attaches itself to identity alone, may not be able to conceive its eternal connection with Nature, but I defy a mind, that has arrived at the acme of intellect and considers the indestructibility of matter to separate itself from its eternal integer, though it can have no knowledge of the mode of connection.*

The utility of this doctrine is indisputable, as it shows us that we shall participate, in present and future, of all the evil that our vice or violence may bring upon the great mass of Nature, in the same manner, that the sobriety or intemperance of youth prepares a healthy or disordered old age, and that no clemency of an imaginary power or deity, can relieve us from the present or future consequences of our own actions.

Such a religion or doctrine would not fail, if universally taught, to render all mankind wise, virtuous and happy. The tyrant would tremble at the cruelty he prepares for another identity—the violent or vicious man would cease to perpetuate his brutality, lest his succeeding identity be animated to a world of misery; and the brute creation would be entitled to more humanity than our own species, lest their dumbness might conceal the pain which man inflicts, and lest he in future, assuming the identity of a brute, might suffer that pain, his inhumanity had caused and perpetuated.

The absurd and cruel institutions of society tyrannize over Nature, by multiplying the wants and classes of humanity, by substituting power to peace, labor to repose, riches to happiness. Original violence having destroyed

* The river that is lost in the ocean, though its identity is no more, does not cease to exist, but undergoes all the agitations and evaporations of the sea, and returns into rivers again; and thus it is with the connection of man and Nature.

truth in its abstract, or in the great circle and system; mankind, by operating in a contracted system of relative truth, perpetuate misery for their present and future identities.

When the human capacity shall arrive at intellectual existence, and conceive intuitively the sacred doctrine of the unity and eternity of all Nature, the whole moral economy of humanity will be changed—the system of Nature will be known—self will be discovered—happiness will be studied—and man, in the plenitude of intellectual existence, will be brought to a state of enlightened Nature, or absolute liberty directed and controlled by a wise volition, to obtain the end of well-being to self and fellow-selves, or all sensitive creatures.

THE VOLITION

OR will is produced both by physical and by moral causes; it is first examined by the Judgment, and in proportion as it is, or is not, thereby influenced, it effects an harmonious or a discordant tune.

The volition of man may be regarded as the source of moral motion, and takes its birth from outward or inward impression. This affection in man, unaccompanied by wisdom, is often dangerous to his well-being, and is very inferior to that of brutes, which instinct directs in a right line to their well-being. Hence the origin of coercion, to restrain the volition which would have answered all the end of wisdom, had not mankind, from an increase of population, separated into several societies, each of which became, as it were, an individual, with its own unwise volition. Different associations having no coercion to restrain them, waged war on each other, and their violence or evil volition unrestrained, forced mankind into the asylum of civilization, where they met coercion, a monster who devoured their liberty and happiness, in order to assure to them their miserable existence.

In proportion as wisdom augments or advances. coer-

tion must diminish or recede, and this is exemplified in the present state of different nations; those possess most liberty who possess most wisdom. The latter must always precede; for should the former dare to assume the precedence, it changes into licentiousness, and wisdom flies from its society, and to preserve existence, coercion must be called in, though to that demon, happiness is sacrificed upon the altar of despotism.

THE JUDGMENT

Is the power of the mental qualities, to assort, to relate, to compare the ideas presented to it, to draw therefrom just inferences or deductions, and to direct and preserve the volition in a strait line to truth.

It is the great moral excellence of the machine called man; and if this machine is so organized as to allow the perfect operation of judgment, it must, when played upon, ever produce a melodious air.

Other machines that are less perfectly organized, and where this faculty may be wanting, are still capable of performing the same melody, but then they must follow the example of the first, which answers to the leader of the band, and they may acquire the habit of playing well, though they do not in so eminent a degree feel the consciousness, or know the cause of the melodious tune, which they produce by imitation, as the leader does by invention, by which it must receive a greater proportion of pleasure.

The faculty of judgment is the sovereign of the mental powers, and places its throne in the mind, holding a most despotic empire over the volition, whose residence is [figuratively said to be] in the heart. This it must treat with uncommon severity; for upon the least indulgence it rebels, and drives judgment from its throne, and even when it assumes an abject posture of supplication to wait with resignation the sovereign decree, its treachery must still be suspected, and it must not be suffered to approach

even the steps of the throne ; nay, with all these precautions, it has been known to menace its sovereign, and influence decrees, which judgment imagined were of pure motive. It often employs an officious emissary, named vanity, who whispers in the ear of judgment to obtain a partial decree for volition concealed behind its flowing robes. In short, judgment can never be secure till it has elevated its throne to a pinnacle, where the whispers of the emissary, and the supplications of volition, can never reach.

If we attend to the polemical writings of mis-named philosophers, and the conversation of modern disputants, we shall be sensible on what a low and humble throne judgment is seated, and what power the emissary, vanity, possesses ; for their disputes tend not to form, but only to support an opinion ; and with them truth and triumph are synonymous. If we would demonstrate by observation the power of volition over judgment, we might notice the clubs in St. James' street, and the conduct of some august personages, who resemble and equal in their great powers and excellence of intelligence, reflection and anticipation, the Caribbee Indians, who play for their beds in the morning, and cry for them at night, as do the former for their estates.

Having, by this allegory, shown the powers and properties of the animal machine, Man, I shall proceed to investigate his essence and end of existence ; and first of his ESSENCE.

ESSENCE.

WE find in that combination of matter, called man, two powers, one passive, and the other active. The first is the corporeal power, formed of the visible and tangible parts, called body: the other is the result of the organization of that body, forming the power vulgarly called soul. The body, by its organs of sense, as eyes, ears, nose, palate, and various members, communicates with the soul, and conveys to it that intelligence, which the soul administers in procuring well-being to the body, and constantly directs it to the objects of pleasure, and warns it against those of pain. Where these component parts are perfect, the machine is moved in a right line to well-being, unless interrupted by some extraneous power over which it has no control.

The corporeal part of this machine is, as it were a canal or duct, to receive extraneous matter, and to communicate to it in its momentary passage the pleasure of consciousness or existence; for the foreign matter incorporates every moment in the machine, by respiration and aliment, and passes with such velocity, that thought can form no period of absolute, corporeal, or mental identity. The action of the memory, which lasts no longer than the nerve, its agent, vibrates, conveys epochs of pain and pleasure, called existence, to the circulating matter, and this is what is vulgarly understood by identity, which ceases, upon the decomposition of the corporeal and mental union, and releases itself in all Nature, from which it is impossible, even in thought, to separate it.

All Nature, that is, all its parts, called I, you, they, which are, were, and will be eternally a part of Nature, are interested in preserving these canals, or selfish identities of persons, in order that matter may be assured happiness and well-being in its eternal revolution.

The essence of man may be simply and intelligibly defined to be; Matter organized so as to procure a volition,

and to possess means to gratify the same, and to procure judgment, which may direct that volition and means to well-being and happiness of the man. Whatever opposes that judgment, must be inimical to man, as what aids it must be friendly.

Nothing proves so strongly the false principles of civil institutions, as the political tenet of necessity to keep the people in ignorance. This tenet is justified upon considerations of relative truth: for example; suppose any one nation, to cultivate truth; in proportion as this advanced, coercion would recede, and ultimately leave mankind in a state of absolute liberty, which would be employed in enjoying happiness, or a state of pleasure, repose and content. If the neighboring nations continued in a state of ignorance, coercion would oblige them to substitute wealth and power to pleasure, labor and care to repose, and ambition and avarice to content. This disposition would lead them to invade their happy neighbors, in order to subdue and enslave them; but moral principles are like seed on the earth, which in many cases may be dispersed, and trod to destruction, yet some will not fail to take root, and these will invigorate and multiply, and may eventually cover the whole earth with vegetation.

Nations tremble, therefore, at this effect of truth, and dread the revolution or innovation, which may change its acorns into oaks, though these latter must ultimately vegetate over all Nature, and shade it from the injuries of ignorance and violence.

The innovations that truth must naturally bring about, would not appal strong minds, if they reflected, that the agitation which the falling pebble of truth causes in the centre of the lake, subsides into easy undulations, which spread themselves to the extremities, without injuring the waters. The innovations of error are alone to be dreaded. Truth and Nature, oppose the recoiling frothy waves, and never suffer a calm upon the lake of humanity, while error like a hurricane, continues to trouble its waters.

Of what little value is the present period of existence, compared to eternity?—how important is that reform which promises eternal happiness to our immortal connections with Nature, when this essence dissolves, and breaks our present form of connection with Nature. Since the elements in motion may convey our connections to the climes of Africa, some members of the British senate, not yet arrived at a state of intellectual existence, who vote the continuation of African slavery and misery, no doubt perpetuate that injustice and cruelty to their own connections, or future essence in Nature. However this doctrine of connection may, by its novelty and importance, dazzle or confound minds unused to abstract contemplation, or the common exercise of thought; to an intellectual mind, that can invert its powers upon self, it appears intuitive, easy and almost demonstrative, from the universal transformation of matter into matter, and the impossibility to conceive its cessation, though we cannot imagine its mode of connection with Nature.

Let us now consider what are the causes that disorder these canals, or oppose this machine, man, in his progress on the right line to well-being, or happiness. First, let them be considered in an **INDIVIDUAL STATE**.

In this state his opponents or enemies are, physical ills, as hunger, beasts, sickness, disorder of the elements, and enemies of his own species. These alternately interrupt his repose, and destroy him. His mental faculties, in a progressive improvement, lead him to association, which may guard him against these evils; but as the faculties of the mind are slow in improvement, association, will be slow in its effect, but like all parts of Nature, will move in a circle of perfection and destruction. Let us now view the animal man in a

STATE OF ASSOCIATION.

THE first state of association of men was domestic, and it seems to have been well adapted to the enjoyment of animal happiness; or corporeal well-being, by their mutual aid in building houses, nursing in sickness, procuring provision, increasing defence against the common enemy, and improving their mental powers and sensual pleasures, by inter-communication. In this state, however it might be corporeally grateful, the mental faculties had no power, either to confer consciousness of existence, or intellectual happiness, and could not arrest the evil progress of a too extensive association, which introduced the different violences of personal tyranny, assumption of property, and public or civilized coercion, which destroyed all liberty and with it happiness.

The progress of the extension of association, will no doubt, at length so improve the mental faculties, that it will discover that state, individual and social, which the essence of man requires, to procure to it well-being or happy existence.

As long as individual violence exists, so long must exist public coercion; but this should only be exercised over the violators. I know but one other instance where it has the slightest pretext of justification, which is, in compelling the individual to labor on his proportion of soil, which gives subsistence to the society; but this would be rendered absolutely unnecessary by the example of education; for as the labor of one man would maintain twenty, the unconquerable indolence of a few perverse individuals, who might resist the force of education, can never be a sufficient reason to employ coercion, which is the demon of all sensitive Nature. Besides, the example of many Indian tribes, who cultivate the soil in common, and have substituted the habit of custom and education for coercion, demonstrates this to be the error of civilization, and shows the superiority of

uncorrupted instinct over corrupted and prejudiced reason, by conducting the animal, man, nearer to a state of well-being; though this can only be perfected and secured by enlightened reason.

The present mode of association is founded upon ignorance and error. The competition of nations for riches and power has obliged them to sacrifice happiness to those objects, and states and individuals are both the victims of this folly.

Let us review the life of man in the present state of civilization. The poor man, upon whose labor depends the riches of the state, is, by the avarice and policy of the great, obliged to such excessive toil, as reduces him to a state of mere animal existence, and a premature and painful dissolution. He is so stimulated by the goad of necessity, that his mind, attached to the object of his labor, leaves him no repose, in which alone the faculty of thought can extend itself, and acquire consciousness of existence; so that his body becomes a painful duct or stage of matter, in its eternal revolution. The rich and powerful, who cause this evil, are themselves no less unhappy, though relieved from the goad of necessity, which they inflict upon others, to urge them to excessive labor. They do not labor sufficiently to procure themselves health, and this reduces them to a state of languor, from which they seek relief by the occupation of the mind, which, though it may cure that disorder, causes, by sedentary habits, a variety of others more painful.

The moral laws of chastity oppress with greater violence the rich females than the poor. The former, from their luxurious diet, derive irritable habits of blood, which inflame the passions, and these are incessantly exposed to the temptations attendant on the mode of conduct in high life; while the poor are freed from this torment, and its various causes. I allude only to the females; for the males, who have contrived by superior power to impose this law upon the weaker sex, disavow its duties; and disease, premature and painful old age and death revenge their treachery; for by imposing continence upon the

whole gentle sex, the few, whose sense and sensibility see and break through the cobweb fetters of imagination, and claim their rightful asylum of Nature, from the smallness of their number, have to seek subsistence from the brutal lust of their tyrants, and become repositories, or common sewers of such pestilential diseases, that man, like the phenix, procreates in a burning nest.

The laws of chastity are intended to promote population, and population to increase defence. Would it not be wiser to consider, whether an unhappy people ought to be augmented, or desire to be defended; and whether it is acting as becomes intellectual beings, conscious of their eternal connection with the integer of Nature, to augment the quantity of matter in animal revolution, while the ducts or stages of identities are formed to communicate misery to passive matter, and perpetuate it to the active, or procreator.

FURTHER CONSIDERATIONS

OF

MATTER

THE mind is overwhelmed with astonishment when it reflects, that the intellectual faculties seem to have lost their natural gravitation towards self, and are constantly propelled from their true centre. They have formed, or imagined a knowledge of motion, by an universal intelligence—they have discovered the laws of planetary revolutions of distant worlds—they have discovered the various laws of Nature in the parts of their own inhabited world—and yet the centre self is as unknown and neglected, as if it was a non-entity.

What can be the cause of this moral phenomenon? It would seem as if Nature had, by the propelling force of prejudice and error, elevated the mind to a great distance from its centre that in returning, by falling from such a

height, its impulsive weight might carry it to the centre of gravity or self, where it would find eternal repose.

The fictions or the corruptions of truth, made by the imagination when considering universal motion, are absurd and useless; and it is unworthy of human reason, to combat the errors of mankind, formed by the reveries of the imagination upon this subject. The only dignified and useful operation of the mental faculties, unbiassed by the prejudices of custom and education, is to consider the motion and nature of self.

My mind is filled with amazement when I review the past ages of the world, and find every subject that Thought and Nature present, investigated with zeal, erudition and capacity, and the subject Self, of such infinite importance that its very comparison annihilates every other, almost without mention, and absolutely without investigation.

What applause and glory have Ptolemy, Copernicus and Newton obtained by discovering the planetary system? What benefit has mankind received from them? I know of none.

What will that mortal deserve who shall discover, or rather, form the moral system, and prevent the terrestrial bodies from moving in eccentric and destructive collision? He will be amply recompensed by the proportion of happiness, which he, as a part of the great integer of Nature, will receive from his zealous study; for that mind which has force to make such a discovery, can receive no recompense from the articulated sounds of praise bestowed upon it by its fellows.

Self is that chain which connects Man with Nature; and though its vibration is strong upon the sense of feeling, thought can give it no form. It revolves about the universal centre of Nature in the moral world, and is connected with the infinite orbit of other selves, by the radii of sympathy, which is to the moral, what attraction is to the physical system.

The quality of willing for self alone, may be called its attraction of cohesion, and the quality of assimila-

*Knowledge, he maintains, is the cause from which we
 learn to get the ideas of truth, or motion. The great object
 to the acquisition of knowledge is the barbarous
 state of language. Language ought to be so
 constructed that every sound*

ting through the medium of persuasion, its own will and the will of others, the attraction of gravitation or centripetal force, analogous to that of material bodies. With these two qualities every moral self would revolve about its integer Nature, as a centre; and the dreadful collisions of humanity ceasing to form a chaos; it would move in all the harmony and order of the celestial bodies, round the sun of truth, in the orbits of enlightened and intellectual existence.

The first blow given by man, in a state of ignorance, to the chain or connection of Self and Nature, by violating the will of a fellow-creature, has caused such a dreadful vibration, as threatens an eternal durability: but the epocha of its relaxation or diminution will arrive, when human reason shall be declared free, and every thing that checks its operation shall be regarded as an enemy to human nature.

In proportion as the faculty of thought extends itself, it diminishes, the impulse of this vibration or passion; and must, in its perfection, elevate the mind to a state of intellectual existence; when absolute moral liberty, directed by wisdom, will lead man to a state of well-being and happiness.

S E L F.

To what a sublime position must that being elevate himself, and what superior excellence of the intellectual faculties must he possess, who can look down into and comprehend this labyrinth, whose paths are inexorable to the man who walks within its confines.

Self, as a part of all Nature, is immortal and universal, and though identity of matter and mind separate, and their combination or identity is annihilated by death; yet self as a part of Nature, can never be annihilated; self pervades all Nature in its revolutions and operations, and self is as much concerned in the present or future health and happiness of all Nature, as the hand is concerned in that of the body.

Men who have no superstitious fears, suppose the dissolution of the body to end their concern with Nature; but if their mental faculties were still more enlightened, they would see that particular combinations of matter, called intellectualized bodies, are but stations or inns to receive matter in its revolution, and that those inns are to be regulated by laws and policy, to give comfort and pleasure to matter in its eternal revolution or passage, and from which self can never separate its connection.

Matter may be divided into two parts, intellectualized and unintellectualized, and these are constantly changing places; so that the former by wise operations, labors for the happiness of both. By education and constitution good moulds are formed to receive matter, and by a wise government happy inns or resting places are provided; and while intelligent matter enjoys this happiness which it has produced, it prepares happiness for unintellectualized matter also and perpetuates it for its own return in the general revolution.

This power of the human mind to separate from its own identity, and generalize itself with that of Nature, presents the same difficulty to civilized and improved, though not perfect understandings, as the eternal durability of matter would to a savage mind. He sees matter dissolve, and therefore thinks it destroyed; so improved minds, seeing individual identity apparently annihilated, cannot eternalize it with the identity of Nature.

The novelty of this idea must also increase the difficulty, for it may first arise in a mind employed in contemplating its own ideas, and not learning those of others; in the latter case the faculty of thought may not be improved, yet the technical or external operations of the mind must be so, by acquiring the science of logic, which gives body and power of communication to thought; without which the mind cannot transfer its wisdom to another object, which is useful, and even necessary by assimilating those objects to itself in order to form social happiness.

This universal identity or unity of all Nature has also the proofs of probability from intellectual inference; it demonstrates itself plainly to the senses by sympathy.

The cries of an animal suffering pain, affect with pain every sensible animal within hearing; and the acclamation of joy affects with pleasure in the same manner, though not so generally.

If A feels the pain of B, and the latter only feels the cause, there must be an occult relation between the two bodies; and this can be explained only by supposing them parts of the same integer, and their specific identities and bodies component parts of the universal mass and identity of Nature.

Utility is the only light or beacon, which ought to guide the intellectual faculty in its progress towards well-being or happiness.

Metaphysicians constantly pass the point of utility when they go beyond the volition of man; for this is the true source of moral motion, which is to arrange moral bodies in the intellectual system of well-being or happiness; and for the formation, control and guidance of this volition, all true and pure intellect will operate, and neglect all trivial pursuits of extraneous knowledge of art and science, which should be permitted to occupy the labors of the mind only when it has arrived at the height of perfection, and may then serve to augment the pleasures and comforts of intellectual existence, without impeding the progress or energy necessary to arrive at that point.

To promote the study of self, great contemplation and much solitude is necessary; for in the world, or society, vanity is such an enemy to truth, that it constantly prefers and recommends error, which marks the triumph of opinion, as investigation, indecision and doubt imply ignorance. Hence that impertinent logomachy of private conversation, where loquacity is mistaken for ability, and where, surrounded by ignorance, glow-worm like, it shines brightest in the dark.

Hence those long harangues in public assemblies, which by fatiguing the memory, confound the judgment,

and force the auditors into such a labyrinth of error, that the clue of decision has not length enough to reach from the exit of truth through the extensive mazes of a wandering imagination.

The mind of great vigor, that proceeds upon the search of truth, must resolve never to be ashamed of ignorance, but only of error, and the moment this resolution is formed, the success of the pursuit is assured; for true wisdom consists in knowing how little is to be known, and that this little is, however, sufficient for the purposes of well-being and happiness.

I pronounce, without the least hesitation, all learned or ingenious men, in the pursuit of the arts and sciences, to be void of wisdom, and absolute fools, unless they have first obtained a knowledge of self. This being procured, other studies may be followed as matter of pleasure and amusement.

Mankind have hitherto confounded the two qualities, knowledge and wisdom; many have possessed the former, and in a most eminent degree; but few the latter, even in the smallest degree; and Sir Isaac Newton, when compared to beings endowed with wisdom, is, as the poet observed, a mere ape, and all his knowledge becomes puerility in comparison with wisdom, or the knowledge of self. *

What benefit is it to mankind to discover the laws of the natural world, which they cannot improve, in preference to moral laws, upon which their existence and happiness depend? If one millionth part of the intellectual labor of man, that has been employed on the former, had been bestowed on the latter, the golden age of the poets would have been verified, and man would, ages ago, have obtained a state of intellectual existence, and enlightened Nature.

* But does it not expose the ignorance and weaken the authority of those upon we pin our faith?

PERSONAL IDENTITY,

I shall consider as existing in the essence of man ; it seems formed of or consists in the action of the brain and nerves, which are the causes of intellect ; when this action ceases, memory ceases, and with it identity, for many remember nothing that occurred before the age of ten, and none before the age of two years ; so that identity is often annihilated during the existence of the body. Identity of mind and body can never be fixed by matter, for that transmutes and exchanges itself for fresh matter every moment, and the mind suffers the same changes ; so that identity dwells only in the action of the nervous system, which communicates and perpetuates itself to fresh matter ; and causes this canal or mould of matter to be sensible of pain and pleasure ; and a higher consciousness of intellectual existence of I, you, and they, directs the machine to pleasure, and teaches it to avoid pain, and proves that the dissolution of I, you, and they, by death, or by want of memory, is the same thing. Nature will perpetuate your identity in her own ; nerves will vibrate in future identities, in which you will participate as you did in the personal one at two years old, though you have lost all remembrance of it ; and I, you, and they, mean no more than parts of the eternal integer, Nature.

I, you, and they, being separated into moulds, into which Nature runs its plastic matter, take particular forms, and these being used or broken, are restored to the great mass, fermented or mixed up therewith, and return to the mould as before. Of the potter who executes this work, or the cause of motion in matter, we can have no idea.

All attempts of the human mind to discover the first cause of motion, are as weak and puerile an act as jumping up to catch at a star ; an enlightened mind never attempts to discover the primary cause of motion, even in

its own existence, but contents itself with the secondary causes producing volition, and will entirely occupy itself to discover means to direct that motion or volition, with which it is impelled in a direct line to well-being or happiness.

The known causes of volition are hunger, lust and fear; the first to support, the second to propagate, and the third to preserve the existence of the animal; these, the known causes of moral motion, called passions are conveyed by means of the nerves to the mind. Let us now observe, what are the powers to direct these passions to their end.

Impressions made upon the animal by means of the senses or corporeal nerves, terminate in the brain, and form what is called the mind, which is made up of the faculties of conception, memory and judgment; conception collects the outward objects, or forms types thereof; memory preserves them when once received; and judgment, by associating them properly, gives the sentiment or opinion, which is the cause of volition and action. These form a triumvirate, which, if the colleagues were all equally good, would guide the animal unerringly to the end of existence, happiness; but should it happen that one of these is corrupted, the other two must be infected, and incapable of government.

Thus, if the animal is impressed by means of the visual sense, with the appearance of an egg; he is at that time impelled with the passion of hunger. A priest tells him he must not eat it; his conceptions are perverted by the ideas of the priest, his memory burthened and incumbered with falsehood, and his judgment corrupted by the mal-administration of its colleagues. In the same manner the gratifications of the other passions may be impeded, and the animal propelled in a line contrary to that of happiness.

Volition of the passions and power of judgment to direct it, require that the latter should be under no control, in order for the animal to be in a state of well-being, individually. But, as such a state is incompatible with

the excellence of his nature, we must consider him in union with others of his species.

By this union, however, he can give up none of his individual liberty; he associates to facilitate and secure the free operation of his mental faculties, and of his volition. In the first associations among mankind, if the free will of man had been forced or violated, the passion of fear would immediately have dissolved the assembly. We may suppose in this first state of society, any two men under the impulse of the same passion of hunger, lust or fear; if they found an egg, would they contend for it or divide it? If judgment was weak, as in the brute creation, they would contend for it with their lives, but if strong they would certainly divide the egg, as no one could hope to preserve his own person inviolate, if he encroached on the liberty of another. In like manner, should a woman present herself to two men, both being under the impulse of the passion of lust; if savages they would contend for her like brutes; if wise, to secure the freedom of their own will, they would assimilate it to hers.

For man to obtain well-being or happiness, it is necessary that he should enjoy an absolute state of liberty, to will for himself, but not for others; which may be effected by means of good government and good education, which will reciprocally correct and reform each other.

Personal identity is that state of matter in which it possesses a consciousness of existence, and power of motion to procure happiness for the present, and thereby perpetuate it in every stage of its transmutation or revolution; and no change of that identity by loss of memory or by death, can dissolve the connection with its integer Nature, but like a river absorbed by the ocean, it transmutes into all forms of matter, and returns to rivers again.

The vegetables, animals and water, incorporate every day by aliment, [and air by breathing] into self or identity; it is of consequence therefore to all Nature, that this duct

duct, through which they are to pass, should communicate to them happiness. Self or identity is the union of this various matter, organized to feel pleasure and pain or consciousness of existence which is continued by the influence of memory. Vegetables, animals, rivers, [air, caloric, electricity,]—all Nature—are interested in the intellectual and corporeal organization of this common duct called personal identity; and since its interruptions or cessations never affect the immortality of Nature, it is the interest of matter in motion to procure happiness to matter out of motion, which will be reciprocated and perpetuated, if intellectualized matter should be influenced by the above reflections.

The mind, being strongly impressed with the immortal connection between self and Nature, expands its bounds of existence, and acquires a new intellectual essence; and though elevated beyond the essences of fellow-selves, yet in the wisely measured gratification of the sensual and full enjoyment of intellectual pleasures, it condescends into the orbit of society, and there, by a nice economy of reason and passion, plucks the roses of pleasure, and erases those thorns of pain, to which the institutions of ignorance have subjected the whole human species, and which error or vanity, co-operate to perpetuate.

This vast and important sentiment of the immortal connection of self and Nature, regenerates its authors in the instant of its conception, and causes the exalted character, which the ethics and example of ages could never produce:—a man whose heart, finding or sufficient aliment for its universal sympathy in the contracted segments of parental, social, patriotic, and human affection and love, expands to the great circle of sensitive Nature, and dries up the source of evil with the ardor of its benevolence: and whose existence so elevated, if not tempered by great wisdom, would find no medium of happiness in the society of ignorant creatures, or fellow selves or parts of the common integer of Nature.

S E L F .

[CONTINUED.]

THE study of this important, but unknown and neglected subject, will explain all the mystery of the moral world. Self is God—self is religion—self is virtue, wisdom, truth and happiness. The greatest power and operation of the mental faculties is, to invert and reflect on self: for he who gains a knowledge of himself, will know how to love himself, and by making self happy, will communicate happiness to all animated matter. Philosophers, or those who, having broken the bonds of puerile error, thought themselves wise, have all been ignorant of self, and have called treason against the sacred majesty of self, by the names—“virtue” and “duty,” and have lead mankind from the mist of error, to sink them into its abyss.

The investigation of self demands an uncommon exertion of the intellectual faculties, and is a phenomenon as rare in the moral world, as would be a river in the physical world, [if endued with consciousness,] attempting to flow back to its source, to discover in order to purify it. If the mind in this stupendous attempt should not be steady, or make its progress in a direct line, it will be neither cause of wonder nor reproof.

Self is formed of a body of organized matter, producing volition or moral motion, to give life and mind or understanding, to direct that body or machine, called man, to the well-being of his essence; or a happy state.

When the mind has, by the arduous process of abstraction from education, custom and will, reached its source, or that point of issuing where its motion is visible, it surveys the plains, and selects that channel to bound its course, which will convey fertility to its world, or happiness to itself.

HAPPINESS

Is that state of the animal man, at which he arrives by the power of the understanding, which being exerted in reflection* on past, present and future, enables him to form a volition, or acquire a motion, to progress forward unimpeded, in a state of absolute liberty, and in a right line to the well-being of his essence.

Whatever impedes this volition, formed by means of the understanding, must be inimical to the happiness of man. These impediments are either physical or moral; physical, as when he hungers and the fruit upon the tree is elevated beyond his reach; moral, as when one of his own species is in possession of it, and refuses to participate it. To remove these impediments, associations of the human species were formed, by whose collective bodily force, physical impediments were overcome, and by their collective mental force, moral ones might be counteracted.

In this state self seems to have acquired new relations, or rather to have extended its own nature; but by no means to have contracted it, nor, according to both vulgar and philosophical opinions, ancient and modern, to have sacrificed its own happiness to that of society; but on the contrary, the volition is only changed, and though forced back by the understanding, to react upon its source, it acquires a greater momentum, and is kept steadier upon a right line to happiness, which it reaches the sooner, imitating the laws of material projectiles.

* The connection of identity or being with Nature passes through the infinite combinations of existence and essence. I have been from all eternity passing through the several stages of inanimate, vegetable and animal states; and this truth gives me an interest to oppose and remove every evil from sensitive Nature: as I labor to the advantage and happiness, ultimately of my own connections, and upon this truth reposes the whole moral system of Nature.

To prove this axiom, which if established will overturn all ancient philosophy, and introduce a new system, I shall suppose that two individuals, just entered into a social state, and impelled by the most powerful of all the passions, hunger, discover upon a tree a small quantity of fruit, which they can acquire only by mutual aid: this being done, the fruit is found to be too little to satisfy the appetite of either, and yet they divide it, though they had each a volition, propelling them to eat the whole. This volition, however, they suppress; and this is called the sacrifice of self to society; whereas it is, on the contrary, turning the advantage of society to the particular advantage of self; for the mental power surveying constantly its own motion or volition; pushes it back upon the source, self, to acquire an augmentation; and the first volition of eating all, is changed to a wider or greater volition of giving away half, by the following reflection:

Were I to devour the whole of the fruit, my companion would desert me, and I should lose his aid, and consequently suffer want; I should also be deprived of the passion of sympathy, which extends and harmonizes my essence; and lastly, I should barter the great good of society, present and future, acquired by mental reflection, for the momentary pleasure of taste.

I shall suppose another instance, where three individuals are concerned, a female and two males; the latter desire to enjoy or cohabit with the former, since they cannot both participate, as in the case of the fruit, there must be a momentary preference. The delay, however, or check of the volition of enjoyment, in this case, would proceed from the paramount volition of liberty, which never can violate the will of another, if the understanding is sound or in its natural state; because on reflection or thought, we must be sensible, that the forcing our will upon another, perverts the order of the moral world, and breaks down all the barriers that guard happiness or well-being, and this for the advantage of a momentary prefer-

ence. The moment we suffer self to violate volition, we assent to its being violated, and destroy the basis of all well-being.

By these examples we see, that when self, in its volition, directed by judgment, gives up a little present for much future good, it makes no sacrifice, but is ever most partial when it seems the least so, and that judgment when opposing, or resisting volition, operates as a flood-gate, not to destroy, but to preserve the water to flow in a current of utility.

If, in the first institutions of society, its collective force of coercion had been employed only against the violators of personal freedom, there would have been no moral evil at this day upon the face of the globe. But the torrent of violation has now gained a dreadful extent, and the rugged rocks of coercion, in attempting to stop the destructive current of this enormous cataract, turn the inundation upon the peaceful meadows, and involve all Nature in the same calamity. The civil institutions of mankind, in order to preserve and perpetuate existence, have destroyed the liberty and happiness of essence or self. Self is the subdivision and partition of all Nature, into particular identities, to enjoy consciousness, happiness and motion in the dispensation and economy of Nature, who seems to have rendered it impossible for self, willingly and knowingly, to do any thing against its own happiness; and even were it possible that the volition, under the guidance of a sound understanding, should will evil to self, it would be the highest crime in Nature to execute such evil; and this proves, that virtue and self love are one and the same thing.

Happiness is that condition or state of essence in which the sensations of pleasure predominate either in actual gratification, or in expectation which causes agreeable emotions to fill up the vacuum or passage from that to enjoyment.

Violence has given so dreadful a concussion and vibration to the universal chain of existence, that policy has

invented institutions, calculated solely to give tenacity to the links, in order to preserve, the whole from destruction or annihilation.

To wave figurative speech; Man has totally changed the idea of well-being into strong or durable being. To constitute happiness, repose is the greatest component part; but the violence of nations demands a sacrifice of it to labor, which procures population and riches, upon which the strength and competition of nations and individuals are founded.

To a regenerated mind in a state of intellectual existence, repose lengthens time—moments into hours, hours into days, days into years, years into ages, and ages into eternity; and wisdom fills up the immense space. But the same repose is misery to an unregenerated mind in a state of mere animal existence, that has no knowledge of self, but demands the agitation of perpetual occupation, or, like the pendulum, loses life with motion.

The intellectual mind also cannot exist without motion; but it is the undulation caused by the zephir of desires, and corrected by the intellectual sun-shine; whereas the motion of animal existence is that of the vessel, tempest-tost, and without the helm of reason; and intellectual lightnings are dreaded, as they increase while they expose the horrors of the storm.

Thus, the mere animal existence dreads the repose which invites reflection, while the intellectual mind, courts it as the only means of enjoying, ensuring and perpetuating happiness. The former has little more consciousness of existence than the brute, and his happiness, which consists in the indulgence of blind tempestuous passions, is interrupted by the least relaxation. The intellectual mind, on the contrary, besides its pure calm enjoyment, fills up each period of repose, with the emotions of reflection and anticipation, which increase its powers of consciousness.

The present situation of mankind in society, recalls to mind, the fable of two inimical, ferocious beasts, who continued in combat so long, each watching the assault

of its antagonist, that inanition consumed both on the field of battle, as they neglected to feed, while fury and suspicion rivetted their attention on their visible enemy, till death, by famine, triumphed over both.

So it is with mankind. They combat nation against nation for existence, and sacrifice the end to the means, or well-being and happiness to the security of existence.

The great enemy to happiness is the fear that every individual nation has of adopting the theory and practice of truth, lest if its neighbors should not also adopt it, its own safety would be exposed. Every one fears to throw the pebble of truth into any part of the lake of humanity, lest the resistance of the circumjacent waters, increasing the violent agitation on the centre self, should overwhelm and destroy it; whereas it would but give that energy of concussion necessary to carry its undulations upon the shore of all sensitive Nature.

There is no subject of such infinite importance to mankind, as the augmentation of judgment or reason, which can be promoted only by a free and unlimited disquisition of truth, and the evils which human nature suffers over all the globe, can never be remedied while thought is shackled.

Did no evil exist in Nature, thought might then be bound in the strongest fetters, lest it might perhaps do harm by inventing error; but, as at present, the contrary is the case, and humanity is put to every kind of torture upon the rack of coercive institutions and barbarous customs, it is sacrilege and rebellion, against reason and Nature, to control the power of thought.

When the proposal of emancipating the mind from error is heard, every one is consternated, not on his own account, but on his neighbor's, for he thinks that truth would not be dangerous to himself: this proves the reciprocal and universal suspicion of others to be a general calumny, which checks the progress of reason in the reformation of error, the removal of misery, and establishment of well-being or happiness.

VIRTUE

CONSISTS of those acts or motions of the intellectualized animal man, which procure the well-being of his essence or happiness. We have defined man to be a machine, formed of corporeal and mental faculties, possessing passions and reason; and the well-being or essence of this machine to be the freedom of thought and judgment, to direct the will, and absolute liberty to put it in execution.

Virtue having hitherto been placed upon a false basis, men of letters and not of ideas, vulgarly dubbed philosophers, have accumulated error upon error to prop it up. Some have invented the most impious and atrocious personifications, to torment and torture those who bow not in adoration to the demon of their corrupted and unprincipled imaginations. These dogmatic and systematic fools mistook the semblance for the principles of virtue, and by this error they have confined mankind in a moral labyrinth, which demands the clue of pure and enlightened, though simple reason, to extricate them.

The most important, as well as the most evident and true moral axiom, that ever the human understanding discovered is, that

“TRUE SELF LOVE AND SOCIAL IS THE SAME.”

What a glorious instruction for human nature! this with its own mighty force destroys all the colossal and impious fictions of theology. Why imagine a metaphysical sovereign or deity to reward or punish the being that does not know how to love, or do good to itself? Every thinking being imagines it knows how, and intends, in all its actions, to do good to itself, and if it does harm instead of good, ignorance alone is the cause. Why then institute metaphysical punishments, when the evil suffered by man, and caused by ignorance, is, of itself, a cruel injustice? Those metaphysical quacks, called theologians, if they intended to cure the moral ills, arising from

the collision of the passions of men, should enlighten and extend the powers of judgment; whereas, by their gross fables, and mental impositions, they destroy that judgment, and perpetuate and increase ignorance, the cause of all human ills.

The inventors of metaphysical fictions—designing theologians and ignorant speculators, called philosophers, if they had possessed a grain of wisdom, would never have transferred the study of their own nature, or self, to infinity, because that is incomprehensible; nor to the physical sciences or arts, because these bear no appreciable proportion, in a comparative view of utility, with the knowledge of self.

Self, then, is the only subject worthy the study of man. The arts and sciences should be left to mere men of knowledge. Self if considered as isolated, appears to be in a state incompatible with well-being or full existence. The impotence of man, in a state of infancy, demands the aid of parents; the passion of hunger would be more painful; the passion of lust without gratification; the passion for life insecure, and the affections of sympathy unknown; and no approximation could be made to an intellectual existence. Self, therefore, must be considered in a state of society, and society must procure the well-being of its members. Should any member through ignorance, the cause of moral malady, become an ulcer, it must be healed by applying to it the balm of wisdom, and if this succeed not, coercion must be applied; should coercion be unsuccessful, the member must be amputated, or destroyed and thrown, like the potter's ill-moulded clay, into the general mass, to be re-kneaded with it, and to be cast and returned into a happier combination.

Wisdom, in its operation to gain the knowledge of self, must begin with the mental faculties, and by discovering the means to exercise them, and executing their functions, their *primum mobile*, or active moral force will be established.

*Theologian, speculators and Philosophers are
always at variance, how could it be otherwise
seeing that former studied metaphysics*

The understanding, by taking a view of the past and the present, is enabled to anticipate the future; and to respect the wise axioms;

A less present pleasure is to be given up, in order to obtain a greater in future.

A less present pain is to be borne, in order to avoid a greater in future.

The volition of man may be guided to will no more or less than procures his well-being; [including of course its eternal connection with all sensitive existence.]

This volition thus formed, must be executed; and whatever promotes it is good, and whatever impedes it is evil or bad.

Society is formed to enable men to execute, with more efficacy and liberty, their particular volitions; and yet it is impossible to conceive a society, which, formed of individuals whose partial volitions are regulated by perfect and sound understanding, should be able to establish a general or social volition, that could restrain the will of any of its members.

Society in its origin was, probably, of this nature, and began with an individual family, whose increase gradually estranged its members, and becoming too numerous for subsistence they separated. With this separation commenced the era of moral evil.

The mind in the infancy of the world possessed only instinctive powers, and when men were assaulted by hard necessity or want, they had not sufficient power to anticipate, or look into futurity, and therefore obeyed their first volition: thus began contest, violence and murder.

Several societies were progressively established, and though the instinctive operations of the mind enabled self to extend to the contracted circle of a small parental society, and to prefer general and future to partial and present conveniences; yet it had not power to go beyond this circle. This separation of societies brought on a moral pestilence, which ended in universal and internal

infection, and violence abroad, engendering violence at home, the demon coercion was called upon to assist mankind in the civil wars of ignorance, and has so well established its own power, that it has reduced ignorance to be a tributary potentate, and maintains the security of its throne by the aid of this, the worst enemy of mankind.

What a melancholy prospect is furnished by the hostile operations of this universal enemy to human nature, **IGNORANCE.**

All men are in pursuit of the same two objects—happiness and truth; and ignorance is constantly employed to conceal them from the pursuers.

“Moral truth,” says ignorance, or its advocates, priests and false philosophers, “is incomprehensible or imaginary, and happiness is unattainable in this life.” They hold the language of folly and falsehood. Moral truth is the just association of ideas; and a nice calculation respecting future pain and pleasure, is formed from these ideas by judgment, in order to decide the volition to action. Happiness is the state acquired by such operations of the understanding and passions—it is the habit of pleasing emotion, in passing from one enjoyment or pleasure to another.

How heart-cheering is the reflection, that wisdom is self-knowledge, and virtue is self-love! Self-knowledge must precede self-love, and it may be attained without the aid of learning or art. Habits of solitude, contemplation and meditation, cannot fail to produce it in the weakest understandings, if they are long enough continued. They should, however, be frequently interrupted by social enjoyments, lest the understanding should be impaired instead of strengthened, and disgust terrify the mind so as to prevent all inclination for the alternate enjoyments of solitude and society, which confer on each other a reciprocal zest, and render man a more amiable guest, in proportion as he advances by means of meditation towards intellectual existence, or knowledge of self.

Virtue is the conformation of the volition and judgment in the action of man, to procure happiness to self, and is subject, like the other cardinal principles of well-being, to a general standard.

It is an absolute truth, that no man can perform a voluntary act against the sovereignty or happiness of self; and the being that murders self, does it to avoid misery, or to obtain happiness.

The man who puts aliment into his body to preserve it, has the same motive as the man who thrusts a knife into it to destroy it—the former acts to promote its pleasure, the other to obviate its pain; but they are not in an equal degree virtuous or happy, (for the words are synonymous) their virtue must be judged of by circumstances. Was the suicide placed in the prison of the inquisition, from which there was no escape, it would be more virtuous in him to destroy, than to nourish himself; and the man who in such a predicament should take aliment, would be a coward and a traitor to self, considered as a part of the great integer of Nature, entrusted with the management and conduct of a certain proportion of matter, which it becomes an easy, though sacred duty to take care of, and advance in a right line to happiness, either by support or dissolution. Dissolution is the entrance into new life, and not death, which conveys a painful and false idea; for till we can conceive a period to the connection between us and Nature, death can mean nothing but a new mode of connection.

The virtuous man is he who gives the most happiness to the whole moral system, regarding self as the centre, which through the radii of sympathy comprehends the circle or orbit of all sensitive Nature. A being who shall cause, or permit any violence to any part of sensitive Nature, has not yet reached the system of intellectual existence, and the man who puts a bridle in the mouth of a horse, however he may justify his conduct, by necessity and custom, is but upon the low scale of being, or animal existence.

That man only, reaches the summit of the scale of essence, or intellectual existence, who dreads to impose his will by violence, when he cannot by persuasion assimilate it to that of his fellow-creature, and disclaims, as totally unnecessary to the well-being of the human species, all intercourse with the brute creation. For, their unknown and unintelligible pains caused by human coercion, so agitate the chain of connections of matter and Nature, that we prepare dreadful evil for our own connection, which must no doubt, in the eternal revolution, pass through those animal ducts or identities of brutes.

Sympathy, or the affection that participates in the pain suffered by our fellow-animals, is the all of virtue. Pretended duties have been imposed by the arbitrary institutions of cunning and powerful men, in order to subjugate to their will, the great body of the people, under the pretext of enabling them to contend with hostile nations; these "duties" are enemies to individual happiness, and therefore are vices.

Did these bodies of people, who are organized by institutions that demand the sacrifice of individual liberty and happiness to the security of existence, labor to conciliate political enmities, by disseminating wisdom, and opening virtuous communications, I should then bear patiently the present misery of nations, in hopes of a happier futurity. But as the great, who administer the power of nations, make no such attempts, governments appear to me, to be intoxicated with the love of dominion, which entails misery on themselves and their subjects; and they are as much the dupes of the passions of pride and ambition, as the miser is of avarice, who stands over his hoard agitated with ambiguous emotions of pain and pleasure, blinded by ignorance, which prevents him from putting it to a proper use. Thus is it with power, which would be the cause of happiness, if the hereditary error and prejudices of mankind did not induce them to imitate the ignorant conduct of the wretched miser, and regard the accumulation rather than the use of their favorite hoards.

To assist these meditations, these pages, I hope, will be useful; if not, I must recommend the writings of Hume, Voltaire, Bolingbroke, Rousseau, and last of all Mirabaud [D'Holbach,] who has completed the destruction of error in his System of Nature: and when, conversant with these writings, the mind shall be purged of its errors and prejudices, these pages will, I trust, be useful to introduce it to a system of wisdom and happiness.

WISDOM,

Is the internal operation of the mental faculties, as knowledge is the external. In the first, the mind returns upon itself immediately when it receives an alarm from the passions, or impression from the senses. When the passion of hunger, for example, agitates the machine man, and he finds a fruit he never saw before, the first volition he forms is to eat it; but judgment immediately arrests it by the following reflections:—I know not whether it is congenial to my nature, and that, while it allays or gratifies the passion of hunger, it may not be noxious to my essence by causing disease, or dangerous to its existence, being a poison to cause death. In consequence of this reasoning, the volition of the animal is changed, and he goes in pursuit of other food, reserving this for experiment, by eating it gradually, and observing its innocent or noxious effects. In a similar manner all the passions are cited to the tribunal of judgment, and tried by the succinct and universal CODE OF MORAL LAW:

Prefer a greater pleasure in futurity to a less pleasure in time present:

Suffer a less pain in time present, to avoid a greater in futurity.

This internal operation of the mental faculties upon self is called wisdom.

Wisdom is that quality of the mind that guides the volition of man in a right line to his well-being or hap-

piness, by taking a large and comprehensive view of the past and present, and by a just and accurate association of pure, unprejudiced ideas that arise in the contemplation, to judge of the future, and prepare such causes as may, in the greatest probability, produce the desired effects.

In the labyrinth of error, when contemplation penetrates, practice constantly breaks the clue of speculation, and prevents man from arriving at the exit for happiness.

Wisdom, when unembarrassed by the prejudices of education and custom, should lead contemplation to avoid the violent frictions of practice, and having carried the clue of theory safe to the exit, practice will of itself follow, and humanity will be extricated from the dark dictates of error and ignorance.

The mystic point of union of speculation with practice can never be determined; wisdom imperceptibly guides the mind to this union: but though the progress is comparatively as little discernable as in vegetation is that of the seed to its tree, it is equally active, and as ultimately certain.

A man who may, upon full conviction, adopt the religion of Nature, will not recommend to the government to annihilate its coercive powers, civil and military, but will recommend the improvement of education, the promulgation of that useful knowledge which leads to wisdom, and then the association of every member in a state of democracy, where the odious and humiliating name of subject is changed to the equitable and honorable appellation of citizen, who will claim his natural rights the moment wisdom arrives to intellectualize his essence.

The child of Nature will not recommend to a parent the dereliction of tutelary defensive authority over his children, but will explain to him, that being the author of their existence, he is bound to render that existence happy; and that the pretext of custom does not justify the parent in acts of tyranny or torment, to resemble a cruel task-master.

The same humanity and liberality he will inculcate into masters, without destroying the bonds of subordination; and these virtues he will recommend to the practice of every individual in the mutual toleration of weaknesses and foibles, without removing the restraints laid on vice, and the encouragements offered to virtue, by abolishing the blame or applause which the customs of society attach to them; and lastly, all these virtues he will sum up in the universal affection of sympathy to all sensitive Nature.

KNOWLEDGE

Is the effect of the intellectual faculties externally applied in the arts and sciences, to procure the means of corporeal subsistence, well-being and health. Agriculture and medicine occupy the first rank in the operations or scale of knowledge, and all other branches or works of art follow, in proportion as they procure means to gratify the pleasures of the senses, and increase the comfort of animal existence; contrivances of dress and architecture, to preserve the body from the inclemencies of the elements; music to delight the sense of hearing; and inventions of imagination, as oratory and poetry, to amuse the mind, and to make up the complement of pleasure, or well-being of the animal existence. Knowledge is to wisdom, what food is to the body, mere nouriture and aliment; and as the body animalizes food or matter, so serves wisdom to intellectualize knowledge, and gives to the combined machine intellectual existence, or knowledge of self.

The great cause of the origin and perpetuation of error has been the mistaking the quality of knowledge for that of wisdom. The former resembles the latter in all its productions, and they differ only in their application.

The operations of knowledge are employed upon outward and foreign objects; but those of wisdom are internal, and applied only to self. The greatest efforts of

the former were exerted by Sir Isaac Newton, to discover the physical laws of bodies; but when he attempted to make use of the latter to make discoveries in the moral world, he became an eminent example of deficiency in the quality of wisdom, and proved its great difference from knowledge. Mankind, however, had long been used to confound them, and Newton was immortalized, though all his works produced not a grain of utility to the well-being of man.

The shoals of error seem so to have empoisoned the stream of wisdom, that knowledge is wholly employed to keep man from approximating its source, lest before he can arrive at it, the draught of this adulterated stream on his passage, should destroy him. These fears can never be dispelled till some mortal shall set the successful example, and having discovered the source, may turn the current from the letiferous soil of prejudice, that infects its waters, to the pure and wholesome channel of truth, when every draught will invigorate the traveller upon its banks, and give him strength in proportion to the labor he undergoes to arrive at the fountain of wisdom.

What destructive apothegms folly and error have invented to guard the access of this fountain of light and happiness!

“The people must be kept in ignorance.”

“Truth is dangerous to the happiness of mankind.”

These are the infernal falsehoods from which are derived the origin and perpetuation of ignorance, the cause of all misery.

Speculative or abstract truth is irrefragably and eternally right, and its practice is right or wrong, in proportion as it is [or is not] skilfully reduced to operation and exercise.

What man of even superior animal existence, but knows and avows, that the trade and practice of slavery in America is an infernal and abominable crime? yet he would not immediately cast off their chains, lest the disorders produced by the intoxication of liberty in minds

But the slave is happier far than he is now because it is not criminal according to the constitution of nature. He has more real enjoyment in his

whose volition are uncontrolled by judgment, should annihilate all commerce, and cause a famine to destroy all their inhabitants; but he would labor at a perpetual and gradual relaxation thereof, which would approximate the end, total emancipation. But the vile spirit of ignorance and avarice declaims against all reform, as being dangerous both to slaves and masters, and the child of Nature is disposed to rejoice (even though self is submerged,) at the accumulated waters of evil, breaking down the dikes of despotism and ignorance, and overwhelming the oppressors and oppressed; as the eternal happiness of the eternal integer of Nature would be thereby promoted. This blind tyranny is the cause that all moral reforms have been brought about by a dreadful necessity, and procured through much misery and bloodshed, as the history of the different revolutions of nations attests.

INTELLECTUAL EXISTENCE.

THERE is no reflection that astonishes the mind so much as that which arises from considering man as not yet arrived at this period in the scale of existence. The proof may be drawn from the records of knowledge in history, and from conversation with the individuals of the present moment.

The operations of the human intellect in past ages have produced nothing but its external effects, and knowledge has been derived from the transposing and combining of the ideas of the memory; or, when exerting itself in observing the operations of its own passions, the mind has assumed the pompous title or nick-name of Philosophy for this act, because it bore a semblance to internal motion or reflection, though very distant from it.

The modes of the operations of the intellect and the passions which knowledge has taken cognizance of, and become acquainted with, and by that means obtained the dignified title of philosophy, are as easy to be observed,

as the motions of outward bodies, and their cause and effect as easily known. They invented rules by which the moral machine man was to be directed in orbits of well-being or happiness, and these not being drawn from a central point of attraction, constantly met and swallowed up each other. No one has either had resolution or capacity to attempt the discovery of the centre, which is self. That part, independent of that partial identity of I, you, and they, which forms the integer of Nature, and which generalizes itself by sympathy with the whole, partaking of the immortality of Nature, and arising into the most perfect state which man is capable of, intellectual existence, composed of self knowledge and self love, comprehending all Nature.

Knowledge, as it has hitherto operated among mankind, could only lead them to reason relatively: it had suborned the passions by a specious display of interest, and has served to perpetuate and establish ignorance and its consequence, vice. War with all its destruction, was declared a good, and violence, which includes the centre and circumference of all vice, was declared a virtue; and the whole art and effort of knowledge has been, and still continues to be, to separate self from its integer Nature. The universal intercourse of matter and of personal identity clearly demonstrates, that matter is constantly changing places from its two stages of animation and inanimation, and the former being in motion, can prepare happy identities or combinations for its successor, and the successor for the progenitor which in turn becomes the successor, and so on in this eternal revolution, from animation to animation; and this idea is the only one that can produce intellectual existence, or found virtue on a comprehensible and immovable basis.

TRUTH,

Is two-fold, physical and moral. Physical truth may be explained by bodies: thus, no two separate bodies can occupy the same space, and two bodies added to two bodies must make four bodies.

Of moral truths, I know but one that is absolute, viz: That the volition of man is to be restrained only until he has acquired judgment; for while the restraint of parents is consistent with truth, judgment must be absent in the child; and social coercion must be justified on the same principle. †

While education, custom and policy, pervert and destroy, as they do by the present institutions, the judgments of mankind, coercion is necessary, and liberty must be sacrificed to the safety of existence. †

The mind under the influence of moral truth or happiness, (for they are synonomous terms,) will abstract itself from all relative considerations of custom and policy in the investigation of this virtæ, and will hold it up as a luminary, to direct relative or practical truth in its progress, or will scatter abroad its discoveries and reflections, and disseminate them as seed over the ground, which must take root and grow into practice as unaccountably and imperceptibly as the acorn becomes an oak.

Speculative writers, as well as readers, have constantly injured the cause of truth or happiness, by instituting or insisting upon its immediate practice. It would be as wise in the husbandman to demand the harvest immediately from the seed, or the tree from the plant.

The difference between theory and practice may be evinced by considering them with respect to the foregoing and only absolute moral truth, that the volition of man is to be restrained only by the judgment of him who forms it, in order to procure to the animal its well-being, which is a state of enlightened Nature.

A Negro is but a child in Intellect

Let us examine this important truth; first speculative ly.—Judgment, which by collecting ideas of the past, present and future, calculates the greatest probability of pain and pleasure, to be derived from the act of the animal, persuades the first volition to change or reform itself: and the ultimate volition is the best and most spontaneous, notwithstanding the apparent restraint of judgment; but if the extraneous power, political or parental government, forces man to act contrary to volition, the animal is deprived of free agency, and cannot possibly arrive at a state of well-being.

Let us now consider it practically.—If coercion or government of every kind should cease to execute this moral truth immediately, peremptorily and universally, no doubt great evil and confusion would arise; because, were the government of force to abdicate its throne before judgment became of age, the inter-regnum of such a minority would be dreadful, and therefore it has ever been the study of that part of mankind, who have usurped a power over their fellow-creatures, to form an alliance with another set of usurpers, called priests, in order to perpetuate, by means of false and trivial instruction, the minority of judgment, as they knew that if it became of age, it would compel tyranny and ignorance to abdicate the throne of reason.

The minds of weak men are always alarmed at the junction of practical with speculative truth, because they view it in the effect of immediate instead of mediate adoption, and view the gradual relaxation or change of the iron chain of society into the silken bonds of love and reason, as a dissolution of moral existence.

Let us imagine the establishment of this speculative truth in practice, and consider if it could be done without giving society any injurious shock.

The operation would begin by disseminating knowledge among the people; from this act no shock or injury can be apprehended; knowledge, by being generally cultivated, would produce wisdom—wisdom would give energy to the will, and this being universal, would prevent

all concussion, or injurious shock, but would claim the privilege of partaking in the legislation of its own society. Society thus extended and tempered with the collective wisdom of a great nation, would check the fury of the passions, ambition, avarice and luxury, and substitute the affection of love, justice and temperance in their place; and the frequent operations of collective wisdom would bring man, in a short period, to the happy state of enlightened Nature.

Physical truth, which is the type of moral truth, is alone manifested to mankind.

Moral truth, being viewed through the medium of custom and education by men, appears to them under different shapes, and all attempts to change the medium are restrained by political and religious inquisition; and the individual, who by reading things, and not words, in the volume of Nature, in travelling over the face of the globe, rarifies the thick medium of custom, appears a dangerous Colossus to puny creatures of prejudice, and being dreaded by vanity is depicted as an enemy to society, while he is a real friend to all Nature.

The dark and rooted prejudice of mankind has so contracted the standard of judgment, that an animal man and an intellectual, in their intercourse, differ as much as does the astronomer from the carpenter who resembles the animal man, by pulling out his foot-measure to determine the distance of the heavenly bodies, which the former has calculated.

To illustrate this :—let a child of Nature, the standard of whose reason is the diameter of the circle of all Nature, discourse with a Spaniard, and arraign the sacrilegious institutions of the inquisition, for causing abortion of the most sacred germ of Nature, human thought, in order to prevent man from arriving at intellectual existence, or an enlightened state of Nature. The Spaniard will with his standard of custom, reply that the inhabitants of his country, being exceedingly addicted to superstition and furious zeal, if thought was permitted to be exercised and divulged, it would introduce heresy, and

that would cause a dreadful civil war. This he could not prove, and would be forced to confess, that his apprehensions might have no other foundation than ignorance and interest, which operated equally with other nations, who indulged religious but opposed political reform.

Truth is, therefore, utterly unknown to mankind—black in one country is white in another—good is bad and bad good; and this owing to the medium or standard of prejudice and ignorance. The utility of truth is to be found only in the equality of standard and purity of medium presented by the religion of Nature.

O deluded mortals! rise from your iron beds of error, — turn your regard towards the moral orient—invoke the sun of reason to ascend; those who excite fears and apprehensions of its benign rays, are the robbers of liberty and reason, whose designs and operations suit best with the darkness of the atmosphere of interest and ignorance. Some feeble fellow creatures there are, who-like the captives in the dungeon, dread the light; these are betrayed by their fears to join with the mitred and crowned robbers that suppress with calumny all reformers and with a verdict of sedition give them up, bound as victims, to these legal depredators, and perpetuate, unwittingly, their own ignorance and misery.

Come then, fellow-parts, come to the enlightened communion of your integer, Nature—seek after intellectual existence, acquired in the contemplation of this union matured into conviction: this regeneration will elevate you above animal, as animal does above the vegetable state—this makes happiness systematic, immortality comprehensible, and carries the intellectual faculties to the strongly-marked barrier of its boundaries—opens the secrets of Nature and infinity as far as it is necessary to well-being, and enables man to fill up the plentitude of his essence, and all of existence, and to run his course in the great orbit of Nature with tranquillity, resignation, and happiness, and to arrive at the periods of change, or renovation of form, without terror, or pain, and sleep, as it were, into the euthanasy of a happier existence.

THE EDUCATION OF NATURE

CONSISTS in the example and instruction of seniors to youth, to remove all dangerous inclinations to be wicked before judgment assumes its maturity, or to violate the liberty of our fellow-creatures, or to confound or suppress the maturity of judgment, by uttering falsehoods to corrupt and mislead it.

Parents are to be separated from their children as soon as judgment makes its appearance and Nature demands no longer parental care, lest the affectionate intercourse may tend to weaken the social habitudes, and prevent them from extending self into the comprehensive and ample existence of the orbit of Nature, the universal and common parent, who testifies the relation of humanity to supercede all other. While the mild and innocent example of seniors are guarding the passions from the evil propensities of violence in the early period of infancy, sports and pastimes are to be taught, that may give vigor, health and comeliness to the body. These bodily sports may be connected at the age of maturity, [puberty,] with mental amusements, as poetry, logic, music, painting, and mechanic arts. In all mental instructions, the will is to be led to them, and coercion of every kind must be unknown. Pleasure, both mental and corporeal of every kind, controlled by wisdom, is to be cultivated as the great object of life, and to be measured by judgment, improved and extended by reason and reflection.

Children are to mix with all the members of society, and parents are to withdraw themselves from all partial attentions, and the least partiality is to be guarded against, as an enemy to society. The example of seniors is to be the whole code of instruction, in doing no violence and speaking no falsehood—but taking care that the mouth is a faithful interpreter of the heart. The religion of

Nature, morality and polity will be afterwards communicated at an adult age, by the examples and conversation of society.

As cultivation in agriculture improves the vegetable, so does education improve the moral world. The present mode, like every other part of the moral system, is measured and adjusted by the short standard of relative truth.

Philology or language is the universal subject of study and instruction, for two reasons: *Written Language*

First, as it furnishes a key to unlock the treasures of knowledge, contained, according to the present fixed, and therefore sacred opinion, in the ancient authors of science and history;

And second, as enabling the student to improve the powers of speech, by which he may inculcate, explain and convince others of the truth of those ideas or knowledge, which habit and ignorance have called the wisdom of antiquity.

This blind adoption of the ideas of the ancients proves, that many moderns possess not the capacity of forming new ideas; for a man of the least strength of mental faculties must discover, that as time in its progress changes universally the circumstances of life, the idea that was wise yesterday, may be folly to-day, as it does not coincide with the new events of the new era; and it is this blind veneration for antiquity, that is both the origin and perpetuation of the present ignorance of mankind; for if the reasoning faculty of man had been well directed by education, it must, profiting of the boundless experience of past ages, have long ago arrived at the acme of its perfection.

The present detestable mode of beating the absurd ideas of the ancients into the posteriors, because Nature, spontaneously improving, refuses them admittance into the head, must be changed. The birchen scepters of tyrant and ignorant pedagogues must be broken, and virtuous, wise and amiable associates must assume their places. Instruction should be instilled into the mind

*which might, and ought to be, more directed
and would be of more benefit to the Man
than all other reforms in revolutions. Politi-
cal, religious in as much as it would be*

voluntarily and, as it were, imperceptibly, of which sports and pastimes should be the chief medium. Gymnastic exercises, and the early practice of ethics, or sympathy and probity, should form the whole code of instruction to the age of maturity, [puberty;] and then philology should be admitted in the vernacular language only. Those wonderful productions of human ingenuity, the Latin and Greek languages, should be studied at an adult age, not for what they contain, but for their unparalleled perfection, which reduces all modern languages, in comparison, to the most contemptible jargons. They should become the lingua Franca of the world, and as their very sound seems sense, what would be the effect of sense or reason, when communicated with their irresistible eloquence? It would certainly produce the unity of ideas, the unity of association, the unity of religion, and the last and perfect unity in the integer of Nature, the acme of human perfection.

THE MORALITY OF NATURE

CONSISTS in the means of procuring happiness or well-being to self, as generalized with society. The pleasures of the senses are particularly to be cultivated, and are to be directed by the following important and universal axioms:

GIVE UP A LESS PRESENT PLEASURE FOR A GREATER FUTURE.

SUFFER A LESS PRESENT EVIL TO AVOID A GREATER FUTURE.

To follow these axioms, the volition must be guided by an anticipative and reflective judgment that sees into futurity, and by a power or accuracy of decision, called taste, to transfer sensual pleasure to intellectual joy.

To illustrate these operations of the judgment, I will adduce examples borrowed from civilized society. To explain the first axiom, let us suppose a man possessed

*all that the Gr
+ better mind our turn
the moderns know and much more the world
knew the moderns know and much more the world*

to keep the

of a yearly income of five hundred pounds. Should he spend it all in one day, he will no doubt augment the sensual pleasures of that day, but the three hundred and sixty-four following will be days of pain; judgment brings this calculation to the conception of the mind, and the volition is regulated to economize pleasure, and perpetuate it by forbearance to the year's end.

The second axiom may be explained by the pleasure of helping our guests to the best of the repast at a convivial board; for the esteem and affection that affability and hospitality obtain from surrounding guests, in declining the best, and taking the less delicious parts of the viands, confer an intellectual comfort and complacency, that is of infinitely more value than the sensual pleasure which the palate would obtain by the mastication of those morsels.

Self being a part of Nature, organized, diversified and identified, though by no means separated from its integer, for that is impossible, it will never be directed by judgment to forego what is essential to its happiness, in order to promote that of another part of the same integer;* for suppose that I am starving, and a fellow-

* On this important subject all the powers of mind are to be exercised to calculate how far the happiness or existence of self are to be apparently or momentarily encroached upon, in order to promote that of a fellow-creature, which must ever co-operate with our own; and considered relatively to the common integer, Nature, be ultimately all our own.

Man may, in his relation to Nature, promote the happiness of self, by sacrificing the identity or existence of self, as is the case of a tyrant, who having subdued twenty millions of fellow-creatures continues to render them miserable by despotism and cruelty. It would be the interest of any self or identity to put him to death, though the end of its own existence might follow; for having removed a great proportion of evil from identity or existence of a great proportion of animated matter—self as a part of Nature, would, on its return to life under different combinations, meet with less evil.

creature demands from me the food which I cannot part with without annihilating my essence; I must then keep the food, and though I should suffer much pain by sympathizing with that of my fellow-creature, yet judgment would never direct me to my own destruction, and demands from me no suffering, but an augmentation of pleasure by relieving my fellow-creature, by means not dangerous to existence, or destructive of self happiness. There are instances, however, where a sound and capacious judgment would counsel dissolution, and encourage man to annihilate the combination of his essence, by his own powers over life. Such are incurable disorders causing incessant pain, either of the mind or of the body: but, as in the first instance, the loss of judgment deprives the man of ability to put an end to his existence, it becomes the interest of society to do it, who are to protect all animate combinations of matter from misery—to keep in order identities, which resembling inns upon the road of life, to receive matter in its travelling revolutions, must be provided with every comfort. In the latter instance, where man suffers uninterrupted and excruciating bodily pain from disease, and where the judgment remains, he should authorize a fellow creature to give him relief, or seek it by precipitating himself into the arms of death or new existence.

All the actions of man, directed by judgment, must promise to be useful to, or propose happiness to self; and the laws of moral motion have rendered it impossible for the animal to perform any act, in which it does not propose its own well-being, which proves and evinces self to be the centre of moral gravitation or attraction, by whose powers the different animated and intellectualized bodies are directed in orbits, which procure the moral system or well-being and happiness of animated matter.

The present moral world is in a state of chaos; every intellectualized body, attracted by a partial centre, rolls in wild confusion in the moral regions, and by perpetual and destructive collision opposes and annihilates all system of well-being and happiness.

There is, however, at this period, a ray of light arising from the horizon of knowledge, which promises to belong to the glorious sun of wisdom, approaching the moral hemisphere, which by discovering the union of self with Nature, will give happiness to the moral world, by attracting the various selfs into the common and universal centre of Nature, even as the physical sun diffuses light and warmth to this planetary system.

In such a moral world, regulated by wisdom, and moved by universal sympathy, his horse is as nearly related to man as his child, [in proportion as their capability for pleasure and pain is equal;] and violence committed upon either is violence done to self, and to Nature, the great integer of self; nay the injury is greater when applied to the horse, as he possesses not the same power of language, or signs to affect sympathy, which shakes the great chain of Nature, by whose links all essences are united. Therefore, the sensitive part of Nature, called horse, may suffer excruciating torments from our actions, without the least hopes of relief; whereas the indifference towards children is not so dangerous to the integral happiness, because the signs of language and indications of gesture shake with violence and perpetuity the chain of sympathy, and by giving constant alarm at the approach of the great and only enemy of Nature, violence, they urge man to the immediate relief of pain.

Sympathy and wisdom have a reciprocal force to keep man in the universal centre of Nature. The former demonstrates a present connection, though under a different identity, and wisdom teaches that upon the dissolution of that identity, man still continues to be a part of Nature, though assuming fresh identities, and that in removing present evil from others, he removes present and future evil from himself, and demonstrates the one, only and comprehensive principle of the morality of Nature to be,

WILL FOR YOURSELF ALONE, AND ASSOCIATE THE WILL OF OTHERS BY PERSUASION;

And the man who moves his volition or arm to violence, is a rebel against Nature, and a traitor to self, and has not yet arrived at the state of intellectual existence.

Some anatomists have asserted that the sensat is in proportion to the femeness of the ner system and that there is every gradation of sensat from man to the animal.

The morality of Nature, comprehending wisdom, virtue, truth and happiness, as already defined in this work, forms the unitary, comprehensive and succinct code.—“Will for yourself,” explained in as succinct a commentary, (sympathy and probity,) offers no mode of connection or compromise with the present system of relative morality; therefore I scatter it with the rest of the unaccommodating tenets in this work, into the soil of the human mind; and though I possess not the means of eloquence to impress it deep, to prevent the blasts of prejudice, or the rapacious vultures of interest from destroying it; yet I trust to hazard, that if only one seed among the many should find congenial soil, and take root, its product will spread to the boundaries of the earth. This metaphor of vegetation may arrest the curiosity of those who demand the mode of introducing such novel theory to practice, and they may rest satisfied, that no ray of moral truth can ever be lost; for in proportion to its evidence and importance, it forces conviction, which imperceptibly produces sentiment, and sentiment action, and this is the progress of all novel and important theory to the goal of practice.

THE SCIENCE OF NATURE

EMPLOYS the intellectual faculties in contriving means to produce subsistence, and to promote and multiply the means of pleasure of all animated Nature. The mind in these exercises acquires force, moving by these efforts, at first outwardly, till at last extreme contemplation turns its force inwardly, and then knowledge becomes science, and by flowing back upon its current, it at last reaches its source, and gains an evidence and cognition of self. From this eminence it surveys the whole moral world, and there purifying its waters or passions, it pours itself into the tranquil channel of pleasure and benevolence, and thence fertilizes all Nature; or, in other words, it

arrives at the state of intellectual existence, and by identifying itself with all Nature, procures for itself, and other beings, or fellow-selves, the greatest degree of happiness of which intellectuality is capable.

This science is to be acquired by reading the extensive and simple book of Nature, in travels; by studying mankind, not in history, but in person; and by much contemplation, or frequent conversation with self. These give power and energy to thought. Frequent communication or conversation with others, may obtain information as to facts; but avoid disputation, which, owing to the vanity and thoughtlessness of mankind, promotes verbal ideas, but not sentiments of truth.

The investigation of truth can only be effected by self in contemplation; for in that self disputation we are enabled to discover when the understanding is biassed by the passions, and distinguish the arguments of reason from those of the will, and by this process alone, of abstracting the judgment from the will, can the truth of any proposition be discovered.

Disputants in writing or conversation, constantly attempt to establish an opinion, and never discuss in order to form one, and this is because they have no knowledge of self, or intellectual existence. Two intellectualized beings in the discussion of truth, inspired by the subject, could not possibly differ, as the reason alone, not the will, would operate; and though they might not succeed in their research, yet they would both rest at the same point, as they would reciprocally adopt and improve their minds with the information and invention of each other, and being equally averse to the impertinent logic of the schools, and the silly conclusion of vain syllogisms, they could not dispute like mongrel hounds, who stop short in the chase to fight, but would pursue with unanimity and candor, and if the prey escape, they would be equally disappointed, and suffer their loss in harmony, though with regret, and console each other with the hopes of future associate labors.

The science of Nature consists totally in the operation

of inverting the faculties of the mind upon self, which can be performed by the medium of contemplation alone, in order that reason may be upon its guard against the ambush of the will, which constantly surprises the mind in social discourse, except it is formed by men in a state of intellectual existence, who are much used to, and improved by the advantages of contemplation, and then it acquires energy, and facilitates investigation and the knowledge of self, in proportion to the numbers of which that society is formed.

The moment the properties or essence of self is discovered, the study of Nature is directed to well-being or happiness, and then the faculties diverge from the centre, and take an outward course towards letters, the sciences, and mechanic arts, which are prosecuted in proportion to their utility, or produce of happiness; and the man who discovers a planet would be rewarded with a potato, as he who produces a potato would be rewarded with [the knowledge of] a planet.

I am sensible that men of learning and erudition would reverse the dispensation of rewards; and I would, therefore, propose, that the study of the sciences be suspended universally—over the whole globe—that the human mind, freed from the blandishments of the Syrens of science and arts, might be able to return to its home, and invert all the force of its faculties upon self. Rousseau treated all science as an evil; but in that he was wrong; for science is a good, as procuring pleasure and utility if it did not precede or expel the science of Nature, or knowledge of self. These reflections will justify Rousseau's disapprobation of science, though not his opinion.

The pursuit of knowledge, or arts and sciences, produces the great enemy of wisdom, vanity; and the man of learning is infinitely further removed from a state of wisdom, than the unlettered peasant. The former, constantly environed with the mist of confirmed and learned error condensed by vanity, demands a greater proportion of light to extricate him, than the peasant in the vacuum of ignorance, where the least ray of light penetrates, and

meets no resistance, as it does in the moral atmosphere of the lettered blockhead, whose words are but articulated air—sound, without sense; and whose powers of imagination have transferred to the memory, a repository of ancient ideas, which, if ever they were true, time and circumstances must have rendered false. Memory thus becomes a mere copy of absolute archetype, and judgment is so much overwhelmed, by the learned rubbish with which the mind is crammed, that it has neither room nor power to exert itself; and should the wisdom of others, by exposing the contents of this lumber room, offend the vanity, memory flies, as the substitute of judgment, to its aid, and with its usual weapons, impertinent syllogism and false conclusion, blinds the weak eyes of the ignorant, without casting the least shade over the bright sun of truth.

The unlearned peasant, if removed from the dusty neighborhood of the learned blockhead's agitated rubbish, would rub off from his eyes the attenuated film of natural ignorance, and contemplate in ecstasy, the glorious luminary of truth transcending the horizon of sense and conviction.

THE LOGIC OF NATURE.

WORDS are names, which by various combinations, transfer the conceptions of one mind to those of another. Abstract words, or those expressive of quality, can never be confined to a fixed and determined import, on account of the constant change of Nature, and the scholastic logic, by falling into the error of supposing the import of words to be fixed, has so bound the human faculties in syllogistical false conclusions, that whenever knowledge seems disposed to ripen into wisdom, or reflect in its course upon its centre or self, it is constantly propelled by logic, to preserve an outward form or centrifugal force.

For example; when the word *good* is made use of and

applied to man; if it is one in the state of enlightened Nature who speaks, he means by good, that man, whose nature is so benevolent, that he never attempts to force the will of his fellow creature, but assimilates it to his own by persuasion or argument; and that does not suffer his tongue to belie his heart, by wittingly sacrificing truth to falsehood. If it is an artificially civilized being who speaks, he means by good, the man who is obedient to the laws and constitutions of society. In Spain, to put a man to death for daring to exercise the unalienable and sacred privilege of reason, is according to law, and therefore good. In France, where reason has more energy and religion less, to serve your friend, with the sacrifice of probity and patriotism, is called good: in England where the mind approaches nearest to intellectual existence, without having attained it, to sacrifice the rights of all mankind to the advantage of your country, is called good. An American savage may think it good to put his father to death; a Chinese his child; and a thousand more instances might be adduced, to prove that the meaning of words cannot be fixed in the present system of life, and that it is the erroneous supposition that they are so, that forms the only impediment to the progress of wisdom.

It is, however, in the power of strong intellectual faculties, notwithstanding this apparent imperfection of language, to communicate by words, most accurately, the whole of their conception, and this, by the circumlocution of definition and description; and this dialect having no other quality but intelligibility, could not fail to bring all mankind to one common standard of good, to the light of wisdom, or knowledge of self—to the practice of virtue, or true love of self—to the religion of self—to intellectual existence—and to a state of well-being or happiness, or a state of enlightened Nature.

The greatest evidence that might be brought to support the truth or utility of natural religion is, that no dialect or definitive terms can be understood, without it; for some universal standard must be invented, to give fixed

and positive import to words. Circumlocution or description might answer this end with minds in a state of intellectual existence, but in the colloquial intercourse with the mere animal mind of man, it will avail nothing. For supposing that a child of Nature, in a dialogue with a man of civilization in a state of animal existence, makes use of the word goodness, and defines it to be a quality incapable to commit violence, or force the will of self upon a sensitive fellow-creature; in a state of civilization, no such quality being known, it is plain that the present state of language, and every possible modification of terms, could never convey the same sentiments, when the words to express them mean black for white, and invert the ideas, so that it is impossible to ascertain or fix any dialectic or logic, but upon the basis of natural religion, where the import of words may be adjusted as accurately, as that of numbers; and the progress of the human kind, with such a medium for collecting and communicating its powers, must propel it to an acme of perfection, that surpasses all conception.

The syllogistical reasoning of metaphysical writers is an insult to common sense, and I never perused any of those "unanswerable conclusions" which many learned blockheads, dubbed philosophers, have avowed, without deploring the abased state of the human faculties, incapable of detecting the intelligibility of the terms, and the vanity, puerility and impertinence of the conclusions, divested of the common veil of ingenuity, with which all metaphysical authors abound; for metaphysics and absurdity are terms synonomous.

An intellectual mind admits of no demonstration and evidence, but what is drawn from the senses, and will not receive even as probability, what is not a very close and substantial deduction from them. The religion of Nature, which consists in [the knowledge of] the eternal connection of self and Nature indissoluble by change of essence, as its foundation, is first demonstrated to the senses, by the perpetual transmutation, and indestructibility of matter, and probability points out by a close

and substantial inference, that I—essence—or that something, me—is connected with Nature as its integer, and all the powers of thought cannot conceive its cessation, which impresses such an almost intuitive idea of this incontrovertible and useful truth upon the mind, as elevates the existence of the intellectual man as much above the animal, as he is above the vegetable, and produces that state of enlightened Nature, which forms the acme of human essence.

MEDICINE OF NATURE.

THE first study of mankind is man, and it is the most abstruse and difficult, of all others.

The intellectual properties of his combination are to be discovered by much solitude and contemplation; for the conversation of his own species promotes only the communication of ideas, formed under the bias and corruption of the will; for when two persons dispute or discuss, it is always to support and maintain their favorite conceptions; whereas, man, in self-conversation, feels no humility in changing or examining his own opinion, and judgment in this state, makes more progress towards truth in one minute, than in hours of conversation, either oral or scriptory. The advantage of conversation with others of his species, serves to extend his knowledge and ideas; but it is in conversation with self that judgment strengthens and improves, and it is by this habit of thoughtfulness, contemplation, and self-conversation, so remarkable in the English nation, that they have left the rest of the world centuries behind, in their progress towards intellectual existence, though they are still themselves at a great distance from that glorious acme of human nature.

The mind, in habit of self and social conversation, resembles in its mode of labor, the industrious bee, that roams abroad to get its material, but makes all its honey at home. This habit must, in the end, conduct the mind

to a knowledge of self, or the intellectual part of its organization. This being done, the corporeal part will be easily explored.

The knowledge of anatomy, or the different parts of the body, and their union, may be learned by dissection, and a variety of accidental derangements or wounds remedied by the art of surgery; but there is another knowledge of the body, which no art can discover; that is, in the circulation of its fluids. The order or disorder of these, upon which depends the health of the body, can be known only by experimental sensations. The attention paid to these must be critical, and the inductions of Nature strictly observed and followed. When the body gives the first symptoms of disorder, the loss of appetite often follows, which indicates aliment to be noxious; but as life demands from reason, though not from corporeal sensation, some sustenance, judgment goes in search of what may be congenial to the present habit of body, and by cautious and guarded experiment, discovers the healthful diet.

The science of medicine, from one general rule of application to the infinite variety of human constitutions, has done more harm than good to mankind, and though its sudden operations may frequently delay the hand of death, yet it ever undermines the stamina of life, and few, if any of its votaries, but become victims, conducted insidiously to a premature tomb, through a painful and debilitated existence.

Medicament is studied by Nature in aliment alone, and this applied preventively, rather than sanatively. It is in the power of a man of wisdom, to discover by experience, what food is homogeneous, and what is heterogeneous to his constitution. The first promotes and perpetuates order, or the just operations of all the functions of life—the latter, in most cases, indicates the noxiousness of its quality, by an impediment in the functions, where no derangement of the animal functions are
 ble, we may then reason from the experience of

For example; I travel into a distant country, and observe the natives inflicted with endemic disorders; wisdom counsels me to quit that country, though my constitution has given no symptoms of disorder. I see also the effects of gluttony in my fellow-citizens, the vigor of whose youth resisted the poison of debauchery, and whose animal functions, unimpeded, gave them no alarm, but they are now dragging on life in all the misery of disease, to a premature caducity and death.

This miserable old age, which distinguishes the European from the Asiatic nations, whose age is but the decline of strength, or the sleep of apathy, ending in peaceful dissolution, excites my wonder and curiosity, and interest compels me to the investigation of this melancholy truth.

Upon a comparative view of the constitutions and climates, I find them reciprocally adapted, and offering no difference of good or evil. I then consider the aliment, and though upon a superficial observation, the difference might be supposed wisely adapted to the difference of climate; yet upon more critical investigation, I am disposed to believe the aliment of flesh and fermented liquors to be heterogeneous to the nature of man in every climate. [*Distilled liquors are not even aliment.*]

I have observed among nations, whose aliment is vegetables and water, that disease and medicine are equally unknown, while those, whose aliment is flesh and fermented liquor, are constantly afflicted with disease, and with medicine more dangerous than disease itself, and not only those guilty of excess, but others, who lead lives of temperance.

These observations show the great importance of the congeniality of aliment, on the discovery and continuance of which depends the inestimable blessing of health, or basis of well-being or happiness.

As my own discoveries in this important subject may be of some use to mankind, I shall relate the state of my own health and aliment.

At a very early period I left my native climate, before

what in the extreme ¹⁷ north or south where the
 elements are only and carbon which animal
 is required to combat the cold. Nature

excess, debauchery, or diet had done the least injury to my body. I found many of my countrymen in the country of India, suffering under a variety of distempers; for though they had changed their country, they would by no means change their aliment; and to this ignorant obstinacy I attributed the cause of their disorders. ~~X~~ To prove this by my own experience, I followed the diet of the natives, and found no change in my health, nor was I affected by the greatest contrariety of climate, to which I exposed myself more than any of my countrymen dared to do.

This led me to consider the nature of aliment upon the human body abstractedly.

Anatomy which discovers the nature and connection of the solids, or material organization of the human body, can give no adequate knowledge of the fluids, or matter in circulation; for these recede from, and are changed or destroyed by all chirurgical operations.

These can only be discovered in our own living bodies, not their cause or nature, but their effect, either latent or manifested in the change or disorder of the functions of life, or the excrement of the body. The ducts or vessels which convey the circulation of the fluids, are certainly affected by the quality of the latter, as the banks of a river are broken down or preserved by the regularity of the current.

As I possess from care and nature a perfectly sound constitution, my body may serve as an example which may generalize the affect of aliment upon most other bodies.

I observed in travelling, if my body was wet, and must continue any time in that state, I abstained from all nourishment till it was dry, and always escaped the usual disorders of cold, rheumatism, and fever. When I was in the frigid zone, I lived upon a nutritious aliment, and eat much butter with beans, peas, and other pulse. In the torrid zone I diminished the nutritious quality of my food, and eat but little butter, and even then found it necessary to eat spices to absorb the humours, whose

+ does he call for water vegetable diet
** Not very frigid or he would not have*
them. Spices then what would have

X He might do the same in France the chaurine of France

redundancy are caused by heat, and are noxious in hot climates. In cold climates Nature seems to demand that redundancy, as necessary to strength and health.

The above is an account of the circulation of the fluids in a healthy body. In proportion as bodies have the least duct or vessel foul from morbid habits and peccant humours, they cannot follow the above example; but still it is in the power of wisdom and observation to form a congenial diet, that may be sufficient, though not to procure perfect health, yet may guard against painful sickness, or dangerous disorder; and Nature, treated with constant care, may possibly reform all the injured or befouled ducts and vessels, and return to a state of perfect health.

The present practice of mankind, both of the doctor and patient, proves how distant the mind is from the acmè of its powers or intellectual existence.

The doctor applies his theoretic pharmacy, to every disease, as an ignorant bombardier does his mathematical calculations to every kind of gunpowder, by which means the former as rarely hits the point of remedy, as the latter the object of his projectile. Happy would it be for mankind, if their disappointment had the same result!

The doctor acquires the knowledge of his patient's constitution in a period of time that is measured by the drawing and opening of the purse to pay the fee, while the proverb allows the patient forty years to obtain it. The sagacious doctor comprehends the whole in two minutes, and the fee makes up the supplement of all necessary communication.

The study of the catholic remedy of Nature, aliment, infinite as it is in variety, is confined, by most doctors, to broth and boiled meat; and the prescription the most innocent, though ultimately letiferous is, "purses and vomits," which by opening the two doors of the fortress, force the enemy to a partial or momentary retreat, though the auxiliary troops have caused much devastation in their passage.

When drugs of latent operation are applied, all is uncertainty, except debility, premature caducity, and death.

There may be some few instances where the ducts or vessels of the body are so foul, from disease brought on by excess, that Nature requires the assistance of art or efforts of medicine ; but I believe these are as five to one hundred, and aliment [dieting] must be allowed to have this great advantage over medicine, that if it does not cure it does not kill.

I believe, if the question, "Whether medicine did more good or harm to mankind?" was put to a conscientious physician, he would determine against his own profession. [This actually has been done.]

Remediary aliment, as it requires great sagacity, attention and patience, is neglected, and medicine is preferred, as it favors the natural indolence and ignorance of mankind, and the moment the glorious sun of wisdom shall appear on the moral horizon, learned error, which forms the blackest clouds in the atmosphere, will be first dispelled, that simple ignorance may find its way with ease to the road of happiness and reason. The learned error of medicine poisons the body, as the learned error of morality does the mind, and when these shall give place to sympathy and wisdom, man will acquire the result of all his researches and labors, a sound mind in a sound body. He will also discover, that moral and physical motion have the same double force, centripetal and centrifugal, and that, as the celestial bodies are detained in tranquil orbits, by the diurnal motion upon their own axis, and their annual motion round the sun or systematic centre, so moral bodies conjoined with intellectualized minds, move upon the axis self, in the orbit of society, and the moment this discovery presents itself to human capacity, man will so regulate the centripetal and centrifugal force of self, as to preserve universal harmony in the Moral System of Nature.

Till the knowledge of self, corporeally and intellectually, is discovered, ethics, as well as physic will never procure either happiness or health to mankind ; for if the

mind is averse to the close attention, through the medium of temperance, which procures a knowledge of the bodily functions, how infinitely more averse must it be to the more difficult attention through the medium of virtue, to procure a knowledge of the mental functions, or self.

The present false systems of ethics and medicine accord in recommending their greatest enemies, ethics in industry, and medicine physic.

Let us examine the present effects of industry among mankind. The English are by far the most industrious nation upon the globe; but what is the consequence? Nationally, they are the most powerful and the richest people. From calculation formed on an *average* of the whole, it would appear that every individual should wear upon his back the value of five days labor; inhabit a house, whose rent is equal to the daily value of four days labor; his daily food equal the value of three days labor; and these calculations are formed upon an *average* (remember,) of the whole; so that the support of each subject of England may, on the average, require twelve days labor. We will suppose his own superior industry to equal four days labor of a stranger, and his skill or product of his ingenuity is exported and procures him the value of eight days labor from foreign countries. What is ultimately its utility or effect upon his happiness? [under the existing system of property?]

The poor man upon whom the unequal division of labor falls, must be reduced thereby to a piece of mechanism, or mere animal state of existence. His life must be spent in the alternate occupations of toil and sleep, which must deprive his essence of all consciousness, and depress him to a very low state upon the scale of existence, even if bodily health should render him absent from pain, but sickness must render it miserable and deplorable.

Let us now inquire whether the misery of the poor promotes the happiness of the rich. The latter escape from bodily toil, which leaves them in such a vacuum of indolence, that the body loses **all** its vigor and health, the

foundation of happiness. The mind, to avoid stagnation creates various factitious desires and wants, pursuing them with an energy, that agitates, and not undulates the current of life. Castles are occupied by themselves and families, where forms of etiquette and proud ceremony turn their pompous habitations into gloomy prisons, and where the elastic balmy air of the atmosphere is forbid entrance to purify the morbid air of the drawing-room, exhausted with the heat of candles and fire, infected with the respiration of unhealthy and numerous companies, and which turns their inhabitants into spectres in appearance, and invalids in reality. The mind participates of the debility of the body; and memory to avoid the tedium of inactive life, fills itself with all the rubbish of ancient and modern history, courts, domestic anecdotes, which overwhelm the faculties of judgment, and reduce the mind to the same state of unconsciousness with excessive labor, and is evinced by that easy behavior, and thoughtless loquacity of the rich and great, which seem to indicate no vacuum in life, but is, at the same time, a sure proof of want of judgment, sensibility, and consciousness, without which rational existence can have no excellence over animal, and the mind can possess no powers to expand into intellectual existence.

Industry, therefore, according to the present system, seems a necessary evil or a relative good, as it gives power and riches to nations; but the morality of Nature regards all excessive occupation, as an enemy to human happiness, and demands a medium of repose and labor to enable the mind to expand into consciousness, by contemplation of itself, and to invigorate the corporeal faculties, to procure the perfection of essence,—**A SOUND MIND IN A SOUND BODY.**

THE ARTS.

THE first art, and the most useful, which quality alone, in an enlightened state of Nature gives pre-eminence, is AGRICULTURE, as on this depends the existence of animate matter; and though a greater proportion of the human race subsist by devouring sentient fellow parts of this matter, yet this evil must cease in an enlightened state of Nature; and man, the great instrument by which Nature operates her own perfection, the moment he is called to intellectual existence, must change his aliment from animal to vegetable, in order to procure both health of body and health of mind. For as animal food tends to pamper the body with gross humors, and inflame the blood which gives strength to the passions, and in the same proportion debilitates the reason, so it must engender disease and vice; but vegetable diet has the contrary effect, which may be proved at any time by experience: though it requires a delicacy of attention, and accuracy of judgment to discover such results.

A man in an enlightened state of Nature will be averse to the violence necessary to procure subsistence by animal food, and the only violence he will permit, and that with extreme regret, will be the destruction of destructive creatures, whom he cannot change by education or prevent by restriction: both of which means he will first attempt, in order that the sacred passion of sympathy may receive no callosity or diminution by hasty or voluntary violence.

THE MECHANIC ARTS.

THESE useful arts serve to assist the art of agriculture by fabricating its implements, and to combat the inclemencies of the climate, by building houses and making clothes; also to construct arms to oppose destructive animals; to invent also various machines of sport, plays, and enjoyments of every kind.

*Devoted to these and not prevent the course of
the stars! Man would before ^{long} neither have
beast to eat or standing room on the*

THE POLITE ARTS.

THE FINE ARTS—Music, Painting, Sculpture, Engraving, Poetry, Eloquence, &c. are to be studied as contributing much to the comforts and pleasures of life; and Eloquence is highly beneficial, as tending to give form to thought, and to facilitate its communication, by which alone intellectual existence can be promoted or preserved, in the present corrupted state of man, or erroneous civilization. Eloquence is used to communicate thought, biassed and corrupted by the will, and is therefore the the greatest enemy to intellectual existence; for if eloquence had not arrayed error in such seducing ornaments of language, mankind would long ago have been emancipated from the charms of this syren. It is, however, consolatory to human nature, to reflect that the more strength eloquence acquires, the more useful it will become when subdued by wisdom, when as an auxiliary and tributary power, it will amply atone for all the injury it has yet done to mankind in destroying truth; and by extending over the whole world the empire of wisdom, and by surrounding its throne, render it invincible and eternal.

The mechanic and the fine arts are real friends to human nature, and if contemplation of self, or the study of man is not sacrificed thereto, happiness will be greatly indebted to them for much comfort, pleasure and utility. Poetry, eloquence, music, &c. constitute the relaxation of wisdom, who acquires energy from the temporary repose in their tender and voluptuous embraces; but these valuable exercises of the mind are at present basely prostituted to the service of adulation, falsehood, vice, and superstition. But when wisdom shall have gloriously triumphed over the errors of civil institution and the prejudices of credulity and superstition, the fine arts will amply atone for their apostacy and prostitution, by becoming the ministers of truth, virtue and happiness, to support the throne of wisdom.

THE RELIGION OF NATURE.

TENET I. NATURE is the great integer of being, or matter and motion, without beginning as without end.

II. Mankind are the instruments of Nature in its moral motion, formed to procure well-being or happiness to all animated matter.

III. All animated matter, however organized, changed, or dissolved, is related as parts inseparable from the great integer Nature.

IV. Bodies intellectualized and possessing identifications of I, you, and they, are created to possess consciousness of existence by sensations of pleasure and pain; and though these [individual identities] are annihilated upon the dissolution of the bodies, they still, as parts of Nature, are concerned in the future pain and pleasure of their common integer, from which they are inseparable, though subject to endless change and revolution.

V. Moral and physical motion are subject to fixed laws, which produce volition—the cause of action in animate matter.

VI. The judgment or result of the operation of the mental faculties can have cognizance only of secondary causes which it apparently controls and directs to produce well-being or happiness to its essence, which it will ever suppose to be the end [object] of primary causes.

VII. The human intellect has no power beyond these secondary causes of volition, and their end, which is happiness, all beyond being incomprehensibility; and the reasoning of analogy can influence only from its probability, and that must be considered relative to the happiness of all animated Nature.

VIII. Man, in forming a volition to procure happiness, begins with self as the centre, and extends to the circle

formed by all animate matter. He is to will for himself alone, and do no violence to any part of animate matter; and in the orbit of social attraction he must imitate the revolution of the celestial bodies, whose reciprocal repulsion and attraction operate without concussion or violence to the centre, or the point, self. Man cedes not, but reforms his volition when it is in collision with that of another, to acquire more happiness, considering himself a component part in this eternal relation to the great integer of Nature; and by this means he produces and eternizes a system of moral harmony, or pain and pleasure, of which he must ever be a centre, and participate as an eternal part of an eternal integer; which connection is indissoluble, though its mode is incomprehensible, and passes through every form of matter in an infinite revolution.

WHEN the mind takes into contemplation a subject of such importance, novelty and magnitude, as the Religion of Nature, it is apprehensive and alarmed, and descends with caution and terror into its vast profundity. In subjects and researches of infinitely less utility and consequence, how many minds have been debilitated and distracted! The mathematics have sacrificed many victims, astronomy more, the longitude and chemistry have absorbed and deranged many of the most strongly organized faculties, but the subject of religion has so universally deranged and destroyed the human faculties, that reason seems to have lost its powers of pre-eminence, and instinct would be preferred, but that the former contains innate elastic matter, which, when heated by the sun of wisdom, must expand, and reason then assume its pre-eminence and dignity.

Agitated, though not confounded by these discouraging reflections, I shall proceed to give the course of exposition to my thoughts without any regard to ceremonious rules of literature on one hand, or the menaces of prejudice on the other.

To erect the glorious fabric of natural religion, it is by no means necessary to clear away the rubbish of prejudice and priest-craft, which become mere dust when the ponderous stones of truth, of which this fabric is composed, are collected, and the foundation is laid; but lest this dust should embarrass weak eyes, one single observation, like a torrent from the clouds, will condense it to a palpable mud, and wash it all into the common sewer of ignorance.

In every country into which I have travelled, I have always observed that morality and religion were constantly in enmity, and where the one reigned, the other was exiled.

If we begin the parallel of examination in the East, and proceed with it to the West, we find the Asiatic nations occupied one half of the day in ceremonies of religion, while the other half of the day is spent in acts of knavery, fraud and cruelty; sympathy of heart and rectitude of mind are absolutely not only unpractised, but literally unknown. The nations of Europe follow the same parallel, and the most religious countries are here also the most immoral, which Russia and Italy incontestably prove; France and England, as being the least religious, excel in morality, in the same degree as they have abandoned religion.

In England alone this parallel is strongly illustrated, where the most zealous sect in the world becomes an asylum for the most abandoned of mankind, and wisdom seems to have produced an event, which, if the mind viewed it through an unprejudiced medium, would cause religion to become a suicide, and die by its own hand.

This sect of mental idolators have formed a tenet, that declares morality inimical to religion, and that a man obtains the recompense of heaven for credulity alone. The blindness of zeal has led these enthusiasts to produce more evidence in favor of natural religion and truth, than the most ingenious and elaborate arguments of a child of Nature.

Priests of all other religions, however they may impose their reveries upon the ignorance of their votaries, have policy enough to sanctify their follies with morality, in order to procure the support of government, which participating of the error and prejudice of the governed, is not able to detect the shallow artifice of priestcraft, which, by the dispensation of pardon for the most atrocious crimes, betrays itself almost as openly as does the enthusiasm of the methodists; and the tariff of expiations and atonements of the one, and the impious blasphemy against virtue of the other, is ample evidence to convict such religions in the court of wisdom and conscience, of impiety, falsehood and treason, to the happiness and well-being of all sensitive Nature.

If these observations are not comprehensible or satisfactory, I must refer my reader to the "System of Nature" written in French by M. Mirabaud, [now ascribed to Baron D'Holbach,] where error is so closely combated and pursued in all its recesses, that the mind by irresistible conviction emerges from its abyss, and seeks with impatience a new guide, or the light of Nature, which I hope will be found in these pages, and that they will form a complete supplement to that work.

The progress of human thought, or moral motion, to the meridian of human essence, has been repressed and arrested by an assent of the mind, to Intelligence as being the primary cause of all matter and motion, from its property of order and analogy with human intelligence. But what effect does this assent produce? a painful acquiescence in the evils of life, filled with doubt and terror of futurity.

The Religion of Nature considers the cause of motion as incomprehensible, and studies only the effect as being interesting and important, and sanctioned by *Utility*, which is the god of Nature. When hunger propels, does the wise man hesitate to eat till he has discovered the cause of that passion? No, he earnestly sets about procuring its gratification. So does the child of Nature, with moral motion or action; he considers not its cause

but studies to conduct it to its end, or the well-being of self, as the centre of the great system of animated matter, which, like the celestial systems of planets, moves in the order of unitary influence, and no part of the one can lose its gravity or attraction, or the other its sympathy or rectitude, without communicating disorder or pain to the whole; and the moral world must remain in its present chaos, till wisdom has gained the first combat over coercion, and confined it to the succinct law of restraining the will of violators; and in this state it would soon exhaust its own element and dissolve.

This triumph of wisdom can only be accelerated by the enormities of political evils, and destructive warfare, which having the same direful effect as anarchy in individual states, will render the confederacy of nations as necessary to the safety of mankind, as is domestic government.

At this æra all national competition being destroyed, and the peaceful communication of commerce promoting intellectual intercourse, individual competition will also relax; and Industry, the dreadful enemy to truth and happiness, which under the veil of necessity and avarice, is cultivated as a friend, will be changed for repose, the only medium through which intellectual existence or consciousness can be obtained. The industry which Nature demands as the means of existence and comfort, is repose when compared with the destructive toil, which the competition of nations, and the avarice of powerful individuals, imposes on their fellow-creatures.

Among the various devices and contrivances, which the ingenuity of man has invented, through civil, political and domestic institutions, to fill up the measure of life, is that of the arch-fiend, Industry, who has pierced a hole in the bottom of the vessel, which, like the urn of the Danaides, excites and mocks the laboring hands that fill it.

The laws of civil society are not invented to protect the indigent; for the rich merchant or land-holder holds them in a subjection from the necessity of subsistence,

which, law has as yet contrived no remedy to relieve them in, and policy seems not to demand it, or to measure it by the common standard of political necessity.

The poor artizan, who may have a wife and several children, labors, we will suppose, for two shillings sterling per day: this is but barely sufficient to maintain his own person; what then becomes of his family? Death, no doubt, relieves many, and misery drags on the rest to a state of feeble manhood. The same observation applies to the peasant and his landlord.

The poor, then, have no dependence, but on the humanity and generosity of the rich, and in proportion as the latter are virtuous or wicked, the poor are more or less miserable. This is exemplified by the state of the poor in England and Ireland.

In England, where the land-holders are more temperate, and humane, and less dissipated, the poor are better paid, though they enjoy but little repose. In the latter country, the dissipation and hard character of the Irish gentlemen, render the state of the peasant very miserable, though both countries are governed by nearly the same laws.

In France, where they have been obliged, in the late revolution, to stretch out the hand of the law to draw the peasant from an abyss of misery, as soon as the establishment of government shall remove the fears of the rich, the abolition of taxes, feudal rights, &c. &c. will be demanded, either from the labor or purse of the poor; for the rich man has the same advantage over him in the barter of his labor, as an opulent usurer over the necessitous borrower, and dictates the contract. If law interfere to relieve the poor, by fixing the quantity and price of labor, policy urges the competition of nations to demand much labor at a low price, in order that commerce may be extended, and moral motion propelled by ignorance, forms millions of miserable ducts or identities, to contaminate the stages of happiness, through which animate matter, in its eternal revolution, commutes the indissoluble connection of identity and Nature.

The only part of the religion of Nature that demands explication from its novelty and importance is, the connection between self and Nature.

Self is a material something arising from the aggregate mass of Nature and dissolving by separation of the parts into the same mass, which sends forth in other combinations the same something or indestructible matter, eternally connected with its integer as heat is with fire, or any other effect with its cause; The mode of this connection, human intellect cannot comprehend, but must assent to its existence. Its utility is alone sufficient to inspire this idea, as the happiness of man could not be perfect without it; for though the virtuous and benevolent idea, to will for yourself, might establish a system of temporal happiness, yet the mind would want grandeur and expansion to support that simple truth without the comprehensible doctrine of immortality, in the indissoluble connection with Nature, which gives us an eternal interest to remove all evil from the course of Nature, in which we ever have, and ever shall continue to exist.

Body and identity of man or manhood, like fire and heat, may be changed or commuted, and in portions what was fire may become man, and what was man become fire; the connection with Nature being the same in all its parts, animate or inanimate; but motion in the former has the power of procuring happy combinations or identities; and the volition that propels that motion is motivated by happiness, which it procures to its present, and perpetuates to all future stages of its revolution into sensitive Nature, by which self, or the moral system, is temporally and eternally benefited.

The religion of Nature differs from invented religion, as the former adores the effect of motion, which is comprehensible, and the latter the cause of motion, which is incomprehensible.

The effect of moral motion, which is to procure happiness or well-being to all sensitive Nature, through the volition and intellectual faculty of man, proves self, or the moral system, the instrument of that motion, to be

the only god or intelligence that ought to command the veneration of mankind, and recognized under the unitary attribute of utility to the moral system, or recognized self.

When wisdom opens on the mind of man, self feels an inceptive expansion, which in a parallel progress with its cause, leads the mind to a view of the extensive chain of all Nature, whose extremes are infinite and undiscoverable; but such a length of it is manifested, as shows the mind how the motion of one link agitates the whole, and that the least violence committed on a fly, agitates the whole chain, and communicates its vibration to all sensitive Nature.

Let us suppose that a man, who is incommoded by a fly, instead of driving it away, kills it. - Utility to the system of Nature, the only standard of moral motion or action, may be applied to this act in the following manner: The fly in committing an act of violence on my body, agitates the chain of Nature: it is useful to remove this cause, but utility does not demand the annihilation of it by death, because it disproportions the means to the end, and infects, by a motive of resentment, the disposition of the mind for universal sympathy and benevolence. The destruction of the tiger and lion, when brought to the standard of utility, may be justified in proportion to the violence they cause the human species, which, as being the most happy existence of matter, is to be preferred to the brute. When the tiger infests the environs of man's habitation, utility requires him to be destroyed, and this would cause no vibration of the chain, because it would re-establish a counterpoise to the effect of the concussion began by the violence of the tiger; but when the hunter wantonly seeks him in the forest to destroy him, to promote the pleasure of the chase, the chain of Nature would be agitated by this act of remote utility; for utility must be urgent to justify the least act of violence, otherwise the volition becomes corrupted, and the source of moral motion being polluted, its streams would convey the cause of moral pestilence or vice over all humanity.

It is needless, after demonstrating the injury of violence to brutes on the whole system of self or Nature, to bring examples of the higher injury of that committed by man on man. This is discovered by the weakest minds in a state of barbarism, and laws and customs are established to prevent it; but these having only a partial and local effect, the violence of nation on nation has corrupted their domestic institutions, and the collective violence of despotic government has destroyed the peaceful effect of custom in private life, and the existence of man is dragged on, through a system of civil and moral violence, to death or a new birth. Error has so riveted her chains on humanity, that if any child of Nature inspired by sympathy, probity and wisdom, (which bind him to substitute the silken cord of self in system,) should dare to break the chain of civil and religious superstition, he would be regarded as an enemy to that Nature, whose cause he maintains, and whose reign he labors to establish.

The Thames that flows through London, though despised in its inanimate state, after it has passed the various conduits of water-engines, aqueducts and boilers, in a few hours is taken by digestion into the system of man—as a portion of whom, it views the proud turrets it has but just washed—eats of the fish it had served as an element—speaks as an orator in the senate—to direct, cleanse, or contract the stream of which a few hours before it formed a part, murmuring under Westminster bridge, and perhaps ascending to the acmè of moral perfection in a child of Nature, it prepares happy identities for the remainder of its water, which rises in a few hours from the inanimate muddy bed of the Thames, to a state of sentiment of eternal and indissoluble connection with Nature, or intellectual existence, where wisdom systematizes happiness, and consciousness enjoys it; and where self, expanded to the boundaries of all Nature, moves in an irrefragable moral system to appropriate and universalize well-being to all sensitive matter, in time and eternity. *18

The sheep and oxen that some hours ago filled Smithfield with their groans, under the cruel goads of brutal drivers, after passing the short stages of the slaughter-house, kitchen and table, become orators in the houses of parliament, and dictate laws to relieve their derelicted and tormented relatives, into whose identities their connections may again return, and profit of that sympathy and probity, which was intended to relieve others. O religionists! here is a code of retributory laws, of rewards and punishments, if your intellectual idol of worship, had been supported by such a system, he would have been less odious, though not less imaginary.

Let the proud and ignorant tyrants of the earth, called kings, reflect that portions of the pompous body of royalty, carried in the coach of state, in the revolutions of a few moments, hours, days or years, may be in the humble body of the horse drawing some other proud and ignorant human identity; and that the incomprehensible, though avowed and conscious connection of identity and Nature is eternally changing its position, and the matter in human identity, the source and cause of moral motion, is capable of rendering that position happy or miserable to all sensitive Nature.

This reflection contains in itself all the principles of wisdom and virtue—shows the intimate connection of all matter, animate and inanimate—improves and augments that sympathy, which intuitively testifies to its truth, and renders coercive, the real enemy of happiness and well-being—abhorred and avoided—expands self into system, dissipates the chaos of the moral world, and reduces it to an order of system and revolution, similar to, and as unchangeable as that of the physical world.

The ignorant and unhappy being, whose volition dares violate the liberty of any sensitive part of Nature, causes by that concussion such a vibration on sympathy, or the universal chain of Nature, as communicates a dreadful shock of misery to the present, and also to the future stages of his connection with Nature.

The cause of these concussions or criminal operations of the animal man is, ignorance; for if he had strength of intellect to comprehend the moral system of self, the centre, and sensitive Nature, the sphere, united, it would be as impossible for him to do the least act of violence, by forcing his will upon another, as to bore a hole in the ship on which he is a passenger, or pull down the lower story of a house of which he is an inhabitant, because the apartment was his own.

In the Religion of Nature all idea of merit and demerit is done away, for the only difference between men consists in the degree of wisdom they possess. All men being in pursuit of the same two objects, truth and happiness, they will conduct self thereto, according to the different directions their weaker or stronger mental faculties furnish. The assassin, who murders, and the child of Nature, who saves a fellow-creature, have the same end in view, viz. happiness. The former in a state of ignorance mistakes the means, and the latter, through wisdom, takes the right means, and arrives at the object. The one is an object of pity, which having led a life of misery, is annihilated by the laws of society, and broke in pieces, like an ill-formed vessel, and returned to the great mass of clay, from whence he may be renewed in a more perfect form or existence.

This proves the necessity and infinite advantage and importance of augmenting the powers of thought or human intellect, which can only be done by a free communication of sentiment of all mankind; and all individuals or bodies of men, who under the influence of vulgar fears and prejudices, are alarmed at the progress of truth, and attempt, by force and violence, to restrain its operations, are traitors to self and Nature.

Truth, it is said, is dangerous; yes, it is indeed, but it is to error only; for truth cannot be dangerous to truth. This prejudice has been supported by mistaking relative for abstract truth.

The moment the beacon of wisdom, or universal truth in the system of self and Nature, is elevated, the rocks

of relative truth, mistaken as havens, are discovered, and the pilot, Reason, instead of casting anchor thereon, passes on with the gentle breeze of reform, to approximate the glorious and eternal haven of happiness to all sensitive Nature.

While the moral horizon is dark with error and prejudice, the rocks of relative truth are undiscovered, and the absurd and destructive truths, institutions of mankind, are sanctified. The inquisition in Spain, that moral monster, becomes benevolence and truth, when measured by the following considerations, or relative standard:

If the Spaniards are permitted through the liberty of the press, to introduce heresy, or the Protestant religion, the consequence of this among a bigotted people, would be civil war and bloodshed.

The political inquisition, which reigns in every country on the globe, except America, reasons from the same relative standard, in order to rebel against the rights of Nature, and to impeach its prime minister, human thought, by barbarous restrictions on the liberty of the press, lest political heresies might produce dangerous reforms, by the violent means of insurrections.

This great variety of standard of opinion is the cause of all the moral evils which afflict human nature, who demands one absolute standard of wisdom, virtue, truth and happiness. This standard, the Religion of Nature has established with the clearest conviction, and teaches in the simplest modes for comprehension, to lead mankind to the acmè of essence, intellectual existence, and an enlightened state of Nature.

PRINCIPLES OF ASSOCIATION

OR

CIVILIZATION.

It is evident that moral motion can never conduct man in the orbit of harmony or society, till it has discovered some common centre or sun of attraction.

This centre then must be self, and must be discovered by the free and perfect exercise of the mental faculties, which lays open the knowledge of self, and in consequence, the means of procuring well-being and happiness; and shows the free exercise of a wise volition to be the only principle on which is founded the happy existence of man.

As the passion of self preservation, or safety of life, operates with great power against the principles of natural religion, or eternal and universal happiness of the great integer Nature, which is—to do no violence to any part of sensitive Nature, though the safety of life is to be acquired by such an act, for the period of identified existence is as nothing in comparison with our eternal existence in the integer Nature, and violence once permitted becomes a leaven that acerbates the great mass with long ages of misery, of which man, as being ever a part of Nature, must in future partake.

The first operation of wisdom is to procure and preserve the means of existence, and secure to it absolute liberty; and as for this purpose many selfs, or beings are to be concentrated, the principles of natural religion and morality are to be inculcated, and the mental faculties are to be improved and exercised. to obtain a state of intellectual existence.

Man, in this state, sensible of his relation to all Nature, must in all social organization comprehend all the inhabitants of the globe upon which he exists, and so subdivide and connect this universal association, as to give it one spring and one object, viz. the well-being of all animated Nature.

This must have its source in social subdivisions, or partial cohabitations. The number of individuals to be contained in these must be directed by the means of assistance, comfort and communication. The first is necessary to produce subsistence, as in the cultivation of the lands; the second to promote the pleasures of life in amusements and conversation; and the last to exercise and extend the intellectual faculties, and form such a social and wise volition as may assimilate, by its conformity to natural religion, the volition of all other cohabitations, forming the universal association, and procuring thereby to man the plenitude of well-being in a state of enlightened Nature.

These cohabitations should consist of no more than one hundred males, and one hundred females; they should live in one house, eat at the same table, participate in labor and pleasure in common, and cultivate a general volition as their guide; this should be communicated to other cohabitations by missions, and twenty of those might be called a community, twenty communities might form a province, and twenty provinces a commonwealth, twenty commonwealths might form unions, and twenty unions the university or centre of association of the whole globe. The reciprocal communications of these divisions by missions might concentrate the volitions, and direct and augment the progress of wisdom, to confirm or improve the state of enlightened Nature.

In this state, law would be liberty, wisdom virtue, and volition happiness. The relation of Nature would supersede all other, and every one would be either the parent or the child of the community; even erroneous civilization holds this extension and affection so sacred, that a citizen of the world reaches the acme in the gradations of virtue and fame; to what height, then, on the pinnacle of virtue and fame must a citizen of Nature rise, if the weak intellects of man were capable of contemplating such a character, or could discover, by improved intellectual faculties, the virtue of that scale, whose basis instructive truth has already made familiar to their infantine knowledge?

Wherever in this work I have attempted to reconcile the truth of the religion of Nature to practice, in the present ignorant and miserable state of mankind I have been sensible of its extreme incongruity and apparent extravagance, and know well the opportunities to ridicule it, which I have furnished to the talent of ingenuity supplanting the talent of thought; but the truth of Nature is above all the powers of wit, and the man, whose extreme sensibility and sympathy permits him not, knowingly, to tread upon an ant, may be thought extravagant; but I defy all the powers of wit and ingenuity to render him ridiculous.

Abstract truth may be disseminated like seed; and it cannot be planted, but its growth or vegetation will be equally certain, though it cannot be directed or explained; I demand only the uncontrolled liberty of the press, and that is established in America, to which country the child of Nature must retire, if error and prejudice should persecute or impede the promulgation of human thought. the germ of Nature to produce the perfection of existence.

A REVIEW
OF THE EFFECT OF THE
PRESENT INSTITUTIONS OF SOCIETY,
TO PROMOTE OR IMPEDE THE
PROGRESS OF MAN
TO A STATE OF
INTELLECTUAL EXISTENCE OR
ENLIGHTENED NATURE.

IN order to make this important investigation, we must first expose the nature of the animal, man; we find him to be a machine of matter, composed of affections or passions, and intellectual faculties to direct those passions, to perpetuate, assure, and render happy his existence; the affections cannot be gratified, nor the intellect improved, but by placing him in a social state.

When man was first placed in a social state, if his intellectual powers were perfect, association would be a happy collision, whose force would produce only happy sensations, and procure universal well-being; but as it requires a revolution of many ages of social collision, in order to produce wisdom, or a knowledge of self, mankind in social connections are agitated by concussions in proportion to their numbers and their ignorance, and have established systems of coercion, to secure them from the violence of these concussions, and have been obliged to give up much of their happiness for a precarious security of existence.

This coercion operates with less or more force, in proportion to the increased passions of the different species of man.

The Laplander having no wants or passions except the primary ones of hunger and lust, and these being abundantly provided for by Nature, knows no coercion, and

at the same time the intellectual faculties not being called upon for aid, leave the man in a state of existence hardly superior to the beast, having but little consciousness of being, and therefore knowing neither the extreme of pain nor pleasure. Could, however, a civilized being, from a love of liberty, be brought to a residence among these people, to seek an asylum from coercion, and to calm the tempest of his various acquired passions, he might communicate to them his wisdom without his wants, and by that means bring them to a state of intellectual existence, and enlightened Nature: in which the mind possesses the full force of its faculties, to direct the volition to happiness, and the body, its physical powers unrestrained, to execute that volition in the plenitude of liberty.

Let us now examine the modes and principles of coercion, or government, as employed by the different associations of mankind.

Almost all nations are subjugated by two sorts of coercion,—civil and religious,—the one exercised by the magistrates or king, and the other by the priests or clergy: The political despotism is the more active, and restrains the violent concussions of the various passions of its subjects; while the church, under pretence of alliance, undermines and relaxes the power of the state authorities, though apparently it upholds them.

That the concussions or violence of society ever have been, and still are augmented by religion, is past all doubt; but as it pretends to compensate these evils by augmenting the terror of punishment in the hand of the civil magistrate, it procures a general toleration or cultivation from the force of this illusion.

Let us consider these pretensions, and endeavor to expose with irresistible evidence the real existence of this illusion.

Theologians, after having exhausted all the fertility of human imagination, have personified their god under so many shapes, that in the darker ages of the world they excited ridicule, but now cause convulsive laughter. They have, at the same time, placed in his hands various

and dreadful modes of punishment, which, had they been rendered inevitable and inexpiable upon any breach of the moral law, would, no doubt, have been efficient; but then the inutility of religion, or the profession of priestcraft, would have been discovered; so that in order to render their agency of some consequence, they declared all crimes expiable by confession and penitence, which their ministry is to direct and dispose of. Hence their detestable encouragement to vice by using the religious assurance, that "There is more joy in Heaven over one sinner that repenteth, than in ninety-nine just persons who need no repentance." And this their consolation and hope held out to villainy and turpitude, is sufficient to damn all their religion, without requiring any further testimony.

The consolatory joy testified in hallelujahs or songs of triumphant vice, at the execution of malefactors, going to receive the inheritance of virtue, would alone be sufficient, [were its influence general,] to remove all terrors from the sword of temporal justice in the hand of the magistrate, and threaten the dissolution of order and extinction of virtue.

Let us leave this enemy to human happiness in a state of contempt below ridicule, and contemplate with equal astonishment and regret the illusion in which the civil government remains, respecting the utility of priestcraft, to support social order or civil authority, and attribute its cause to the dreadful apprehensions the mind receives when agitated by important reforms or innovations.

Let us now consider how coercion operates in the organization of civil government, to guard mankind from the effects of ignorance, or the violences and concussions caused by the animal man's not knowing self, and consequently the means of procuring well-being.

The violence of individuals in the first state of society upon the personal liberty of each other, facilitated the enterprises of ambitious princes to establish a system of coercion.

Property, or the separation of interest, and personal security, were established, and liable to be invaded only by one person, [or a few,] instead of every one. This, in the beginning or early age of society, was found to be advantageous; as unoccupied land was abundant, and population scanty, there could be no poverty; but as mankind increased, this ultimately became an enormous evil, subjugating millions to the caprice and avarice of a few, and was the origin of all moral evil.

The first principle of association, subsistence, being thus destroyed, it became necessary then in order to secure the submission of suffering indigent millions to deprive them of their liberty; and this was effected by the power of law, or will of princes, made known by the establishment of civil institutions.

Happiness and existence being invaded by their pretended protector, coercion, nothing was left sacred. Institutions of past ages were confirmed and augmented by new ones in the present. The demon, coercion, extended its province, changed parents into cruel task-masters, perverted the innocent desires and affections into vices, the inimical and vicious passions of violence and dominion into virtues, and completed the destruction of liberty and happiness; and coercion, which was established to protect the wise and virtuous from the ignorant and wicked, changed its character of protector to that of tyrant.

In the early ages of the world, the ignorance that pervaded all mankind, by accumulating men in society, formed a Colossus of vice, and they continually acting with augmented passion and violence, invaded the associations of each other. Social safety now demanded what individual began, the augmentation of political coercion or energy of nations. This necessity rivetted the chains on individual liberty, and coercion was augmented to universal despotism.

I hope that the time is arrived, and that this work may have the glory to mark the epoch, when human reason, rising from the iron bed of error, awakened by the sun of

wisdom, shall invert all the faculties of the mind, to which knowledge has given energy, upon self, and elevating its eagle flight above all customs and habits of institution or education, look down upon the uncovered labyrinth of error and ignorance, and direct the clue which shall lead wandering, confounded man to the door of intellectual existence and enlightened Nature.

The basis on which coercion is at present established is, social defence; but this basis will wear away as wisdom increases and nations become collectively virtuous and just.

Industry, the offspring of avarice, ambition and discontent, in a state of tempestuous misery, will no longer be considered as a virtue, when compared to the repose of benevolence, peace and content, in a state of intellectual existence and enlightened Nature; and the peaceful monks of a convent, when divested of hypocrisy and superstition, will be regarded as the magnanimous conquerors of self; and sully by the comparison, the predatory triumphs of Alexander the Great, whom poets and historians have immortalized, while reason despises both the subject, and the adulating and silly authors.

While ignorance darkens the moral atmosphere, industry is highly advantageous to its votaries, individually or nationally. Individually, they extend the boundaries of volition, and nationally they acquire power to invade the liberty and property of neighboring countries, and for the present augment their own, though the violence they commit will eventually produce its destruction, by the authority of example and the law of custom.

Let us now examine the effects of civilization, or political, civil and domestic coercion upon the well-being of the animal man, and compare them with the effects of a contrary system of liberty or enlightened Nature.

Domestic or parental coercion begins with life, and ends with manhood.

Through all this long period, the parent participates his authority and care with the tutor, to cultivate wisdom and virtue in the mind of the child. The tutor places

the child on a bench, to which he is chained by the terrors of punishment. Books are presented to his mind, which observes only the words, and transfers them to memory the ideas, fortunately for the cause of wisdom, are beyond its capacity. This occupation of the memory in sounds and signs is interrupted by a few moments of play, or a vacation, spent in the company of parents, who crowd precept upon precept into the mind, with a velocity in proportion to the short time of domestic residence. The child has received these into the memory with the same momentary impression and retention, as the tutor's instruction, and the example of his comrades or school-fellows erases them totally, by the ordinary customs and habits of children, who constantly when left to themselves, as they generally are in the present system of education, exercise every kind of personal violence to force their will upon their inferiors in age and strength, and arrive at the age of manhood with a heart formed to violence, or the ALL of vice; and a head full of letters, and void of every idea that might grow into wisdom, to conduct them to the well-being of their essence.

The code of morality which he has read at school, placing virtue in the abstinence from pleasure and from the gratification of the most innocent of our desires, finishes his instruction, and sends him forth to the world, to perform his part as a link in the chain of society.

He now sets out in his career of life, with knowledge instead of wisdom for a guide. This directs him to the means of subsistence; but as his being, with a strong and innate propensity, lusts after happiness, his senses, which alone can furnish the ingredients or means, are immediately employed, and under the blind guidance of knowledge, the shadowy substitute of wisdom, he is led to mistake pain for pleasure, misery for happiness, and vice for virtue.

The code of ethics has so closely connected sympathy and probity, the all of virtue, with the abstinence from

pleasure or the means of happiness, that a glance of desire or lascivious eye being cast on beauty, where Nature is bursting the cobweb barriers of illusive morality, the Rubicon of virtue is passed, and the whole chain of virtue is dissolved, and the extreme sensibility of an honest sympathetic soul is abandoned to one common sink of infamy, along with inhumanity and falsehood.

Such is the education of civilization: now let us view its opposite, or that of enlightened Nature.

Here the child, associated in the earliest period with manhood and with society its parent, enjoying absolute liberty, following the dictates of Nature, and controlled only by the surrounding example and admonition of age, receives spontaneously the useful ideas of wisdom, which age communicates, while it enjoys all the happiness of the sports and plays of coequals; by which system of education the body and mind gain equal vigor, and present the adult, elevated to a state of intellectual existence, to enter upon a social state of happiness, and hold its place as a link in the extensive chain of all animated Nature.

Wisdom then becomes his monitor; directs and controls his volition to the exact measure of present and eventual happiness; and well-organized society, in an enlightened state of Nature, guarantees to him the free exercise of a wise volition, which takes its course in the wide orbit of animated matter round the centre self, and the whole system is upheld by sympathy, the universal and only moral law.

Upon a general comparative review of these two systems, civilization seems to have lost sight of Nature, and reasoning from relation, establishes a system of coercion to secure existence and to establish misery.

The relative state of mankind may justify practice or action by necessity; but speculation, or the free operations of human thought to extricate the being from wretchedness or moral evil, can never be controlled by relation while it soars to an eminence to take an unobstructed view of the moral world; but in its descent, or

the approximation of practice to speculation, then reason allows sympathy and probity, to be temporized with, and to cast a veil over the effulgence of wisdom, that the intellect may not be confounded by its dazzling splendor.

CONCLUSION.

It would be happy for mankind, if the source of knowledge [schools of learning,] and libraries of every kind, were locked up from all access; and these means so effectual and so much recommended by learned idiots to keep man from the (as they call it) "painful" study of self, could be temporally suspended, and self alone presented to the contemplation of all mankind; then would the universal standard of well-being, or truth, the sun of the moral world, arise above the dark hemisphere of error, and attract the moral powers into the irrefragable order of system. Then would the chaos, caused by offensive volition disappear, and defensive volition become a sacred and incontrovertible maxim, whose destruction would be as impossible in the moral world, as that of attraction is in the physical.

It may be objected, that without the invasion or violation of defensive volition, man would not labor to procure subsistence—this objection is unfounded. The above maxim can prevail only in a state of wisdom, and the defensive volition of man guided thereby, could never be disgusted with labor, the cause of life and of health of body and mind; he would guard only against its excess which at present is the cause of all misery to civilized society.

Another objection of a more apparent justice and importance might be raised, viz. that the education of children would oblige parents or tutors to violate the defensive volition of man. The mode of conduct by which to avoid this violence we find among nations in a savage state: surely then human reason is able to reconcile and modify that conduct, so as to adapt it to gradual im-

THE REVELATION OF NATURE.

provement. I must here repeat the observation I have so often made: that the extremities of abstract and practical truth are so distant, that it is out of the power of human wisdom to unite them; and the vain attempts of men who had more learning than wisdom to effect this, have served only to condense the clouds of truth, and bring ridicule upon wisdom's self.

The great maxim in natural life, *to cause, and not to force a will*, is adopted by many parents, even in the present state of erroneous civilization, in proportion as they possess more of the qualities of benevolence and wisdom; and this conduct extended to all their social relations, wives, parents and subjects, is called liberality, and is the true virtue of Nature, instinctive sympathy.

As the system of Nature explained and established in the foregoing work, may have caused much pain to tender minds, in separating them from beloved prejudices, the following reflections will, I hope, procure abundant consolation.

If I have, with the gigantic arm of natural reason, dethroned the tremendous phantom of imagination, the god of error, created by fear, to torture his own creatures to gratify the vices of revenge and cruelty, I have substituted the sympathetic deity, connection of Self and Nature, to give eternal happiness to his creatures, to elevate the mortal to comprehensible immortality—to assure the recompense of vice and virtue, which the falsehood of priest craft cannot alienate with the sophistry that calls happiness merit, and misery demerit—to establish a form of rewards and punishments, from which they draw a revenue to pride and avarice.

Let us view the situation of the man of virtue, whose volition is directed by wisdom to conduct self in its double movement, round its own axis and in the orbit of society. The centripetal force, or selfish volition, must be prevented from being absorbed by attraction or sympathy into the orbit of other selves or society. This counterpoise is preserved by the intellectual faculties or wisdom.

If a child of Nature sees a fellow-creature drowning, he flies to his assistance, and uses every effort to save him without destroying himself; so in misery and distress, he participates his competency or abundance to relieve the object without involving himself. The quality of sympathy has that well-proportioned energy to extend the consciousness of existence into the great orbit of sensitive Nature, which is of itself an intellectual pleasure beyond description. The qualities of sympathy and probity, the result of wisdom, procure such mental and bodily health, as makes happiness independent of accident, and the comfort, and aid, and applause he receives from the love and esteem of his fellow-creatures, augment his pleasures only as they are tokens of a happiness of which he is himself both the cause and recipient.

What greater reward can a child of Nature demand for procuring so much happiness to self in system?

What punishment can the unhappy child of civilization dread, for suffering and causing misery which he acquired not wisdom to prevent? View the man of vice agitated by the tempestuous violence of his passions, mistaking misery for happiness, pain for pleasure; reduced from want of wisdom to a mere animal state of existence, in order to preserve a life, which any degree of consciousness would annihilate; his benevolence or friendship is but the delirium of virtue, or forgetfulness of self bestowed on vicious companions, and pity is all the aid he receives till his misery increases, when abandoned by his associates in vice and misery, he leaves the world without ever realising that he had been in it, and his connection assumes a future form, to undergo the misery his former connection had caused and perpetuated.

Religionists, through the medium of the system of Nature, may make a compromise with imaginary theology, by calling God the effect of motion, instead of the cause; the indissoluble connection of Self and Nature—the immortal soul; and the reciprocal change of identity, or medium of connection or transmutation of matter into matter—the law of just retribution, since the volition of

man is the cause of present and future happiness or misery.

The fair medium of connection or identity, called woman, seated in the pompous chariot, is every moment changing its atoms with the bodies of the horses that draw it, in common with all other parts of Nature. All bodies are constantly changing their substance one with another, which proves the identity of person to be only a duct or mould, through which matter passes in its eternal revolution, and their connection with Nature is the same as in the violin producing a melodious air, or the human body producing a virtuous volition, only, that the latter, possessing a more complicated organization, produces consciousness to feel pain and pleasure, and to direct moral motion to convey happiness to matter in time present and future.

As volition, therefore, is the cause of moral motion, self is the only agent of which the human mind can have any comprehension, and which claims all the study and reverence of man.

Self, when made known by wisdom, can possess only a defensive volition or desire to acquire happiness through the medium of the passions, which are all innocent, though they may demand the compliance of fellow selfs; yet, as they are furnished with means to conciliate that compliance, all violence, which alone renders passion criminal, becomes unnecessary, and leaves passion the only medium of happiness.

The human mind in a state of ignorance and barbarism, when self in system is unknown, forms offensive volition, which would destroy the human species, if society did not oppose to it the coercion of government; this, however, not having wisdom, did but augment the evil, by changing individual into social violence; hence all the political evils of violence, war and despotism, which reciprocally augment each other, and can never be annihilated till the powers of wisdom, disclosing the secrets of the moral world, lead the mind to a knowledge of self and Nature.

In the present state of mankind, when civilization and individual happiness are both founded on error, let us view the conduct of man.

Every one acts with an intention to procure happiness to self. The miser who contemplates his hoard; the libertine, who dissipates it; and the prudent man, who economizes it; act all from the same motive, though with opposite means. It is not so difficult a matter as it at first appears to determine accurately and positively the different degrees of happiness or misery acquired by each.

The human countenance is a true and perpetual index of the pain and pleasure felt by the heart; joy or grief, when extreme, give the strongest tokens, and when weak, still give indications, though not so distinct; the neutral state is marked by an absence of all tokens.

Let a register or diary be kept of the countenances of the three characters before mentioned. In the miser, incessant and strong indications of joy and grief, will alternately mark the page; the neutral state will have but few periods; and the calendar will close its latter pages of death with unchangeable tokens of extreme grief.

The diary of the libertine will have the numbers of joy greatly exceed those of grief in the early pages; but the middle and close will be filled with invariable tokens of grief, caused by sickness, poverty and sorrow; and the page of conclusion will be black with the agonies of a lingering death.

The prudent man, whom wisdom directs, spends his treasure in acts of benevolence to others, and in modified pleasure, which clears the thorns from the roses. Benevolence operating in the heart, leaves no vacancy in the countenance, but diffuses over it an indication of joy, more to be valued, on account of its long duration, than the convulsions of sudden and extreme joy. Pleasure of which he so wisely participates, breaks upon the countenance with the undulations of the zephyr, to agitate the calm of benevolence; and the register of life closes with a calm of sleep into the renovating lap of his parent Nature.

There are nations and individuals in the world, the vivacity of whose conduct recommends a life of dissipation or unmodified pleasure, as the impulse of their passions seem to drive them, without a vacuum through life; and these are the French and the Irish.

Women, the object and source of pleasure, are fond of these characters, not as they are apt to flatter themselves, for their superior personal prowess, but because their minds being merely animal, dictate and maintain a conversation and intercourse, that consoles the weaker sex for their debasement when in intercourse with intellectual minds of men. Such individuals are mere animals, without consciousness as without thought, and seem formed to pass through life like the brutes, without a knowledge of their existence

The debased state of intellect in women is caused and perpetuated by the tyranny of men, who force them to a state of ignorance, and then claim a right to command and control them; there is, however, a quantity of life and latent intellect in their constitution, which, when truth shall be divested of all clouds of sophistry, and the ingenious invention of men, they will see, and embrace it before man, as they possess one of the greatest human attributes, sympathy, in a very superior degree to man; and the other attribute, probity, a very small proportion of wisdom would procure; and until women are enabled by a proper education to cultivate their talent or power of intellect, and by custom to assume their equality with man, it will be impossible to bring the chaos of the moral world into any order or system.

The great enemy of wisdom is that absurd dogma, that truth is dangerous to be taught the vulgar, and ignorance is cultivated in order to procure an apology for error; and the most infamous blasphemy against humanity and Nature, is propagated by this detestable aphorism.

The cause of motion has been accurately personified, under the name of God, with various attributes to form an image of terror, which might force submission to error; but the imagination has, through its own folly, de-

feated that purpose, and it is not fear that produces the whole effect, but the subject being of much intricacy and importance, occupies the thoughts, and prevents their comprehending the proper object, man himself.

If metaphysical doctrines had not been invented, and the occupation of the human mind entirely taken up with their investigation, the arts and sciences, carried to the highest degree of perfection, would not have furnished aliment enough for the voracious appetite of the human intellect, and the knowledge of self, or theory of the moral system, would ages ago have been discovered and reduced to practice.

What effect has this fear or terror of God upon man, when through a life of ignorance he violates the system of Nature, and brings misery upon self as its centre? One tear dropped upon the bed of dissolution appeases the anger of his imaginary deity. But what is the effect of this terror upon nations? These when they agitate with the dreadful concussion of war, the holy chain of the sympathy of Nature, they call it an appeal to God, and make the phantom of their imagination an apology for cruelty and destruction. The fact is, that nations have long since emancipated collectively the human mind from all metaphysical absurdities; and if they treat of them, it is only to throw a tub to the whale; to divert the attention of the vulgar from the miseries, which the vice and ignorance of the great and rich bring upon them by subjugating them to institutions, calculated to enslave and oppress them.

Under all the various forms in which human institutions have organized nations, the poor have been ever left a prey to the rich; who, in proportion to the sympathy they possess, have rendered them happy or miserable. Laws, if properly established, would no doubt procure them relief; but the rich, who make the laws, wish for no alteration; and nothing but extreme necessity, brought about by insurrection, can compel the rich to such an operation.

The rich man in possession of abundance, is enabled

to make a hard bargain with the poor man, whose contract for labor, on which his life depends, will admit of no delay, and therefore he is obliged to work upon terms dictated by the rich, influenced only by the humanity or cruelty of his will.

O England, thou nation of humanity and intellect ! I have travelled over the greatest part of the world, and have seen in most countries, the laborious order of animal matter, whether man or brute, in a state of equipoise between inanition and existence, owing to the insensibility and avarice of the rich, but in thy happy island, the peasant and his horse, though their labor is excessive, yet have all the strength and comfort which aliment can give ; and intellect rewards the humanity of the rich by an increase of their revenue.

What incredible dupes are men to the passion of avarice, which drinks the blood of the animals, from whose labor its treasures are drawn, to save the expence of water.

Lest my irretentive memory should impose repetition for new matter upon the patience of my readers, I shall sum up the spirit of the matter contained in this work in the following concise and comprehensive aphorisms, which I recommend to the self-contemplation of my readers, as the only means to detect the truth or falsehood thereof ; vanity in personal conversation, as well as in public polemical discussion, being an insurmountable obstacle to all impartial investigation.

The operation of the intellectual faculties, as the only intelligent cause of moral motion, is to be venerated, and its communication held sacred in the plenitude of liberty.

The end of all association is to assure the execution of the defensive volition of man, and to restrain the offensive, as the causes of happiness and misery.

Matter is indestructible and eternal, revolving through various combinations, animate and inanimate, which are its accidents to convey to it pain, pleasure, and consciousness of existence.

Animate matter, in possession of volition, or the direction of moral motion, forms happy identities or stages, to receive inanimate matter in time present and future.

All matter is in an incessant state of inter-revolution, which is proved by aliment, respiration, and perspiration.

Identity or essence, being but the accident of matter in combination, holds its eternal connection with Nature through the medium of indestructible matter.

The beings, I, you, and they, though their specific combination of identity and matter separate, are eternal through their primary and indissoluble connection with Nature, and the good and evil which our volition brings to the present system will be perpetuated to the future renovation of that connection.

Recommending the consideration of these important aphorisms to the self-contemplation of my readers, and the result of these to public communication, I conclude these speculations, and hope that the virtuous intention of reducing the moral chaos to system, by proving the universal connection of self and Nature, will apologise for this apparent dogmatical boldness, and conciliate the temper of the civilian, the learned, and the religionist, whom sensitive Nature with the agonizing groans and lamentations of misery, which error inflicts upon her, imprecates, to operate with the whole power of human intellect, emancipated from the tyranny of prejudice, to relieve it from its universally wretched predicament.

INVOCATION TO SELF.

LET the effulgence of thy glorious essence open in gleams, and not in the fulness of its splendor, upon my intellect, lest it be confounded or destroyed. The glimmering of thy majesty, which waned in the "Revelation of Nature," elevated the faculty of thought beyond the power of speech, which broke out in faltering expressions. But this approach to thy sacred presence, overwhelms my essence, and thought becomes as inadequate to conception, as speech was before to thought. Oh! aid me to contemplate so much of thy glimmering light, as the essence of man is capable of, and to conform into thought and expression such a proportion, as being communicated, may furnish utility to existence.

O SELF! component part of thy great integer, NATURE—incomprehensible in thy cause and essence—comprehensible in thy ever-changing modes of existence—comprehensible in thy eternal connection with Nature, which all the powers of thought cannot separate—comprehensible motion in the volition of man—comprehensible in thought, the guide and guardian of that volition, to direct man to happiness, or to procure well-being to matter in its eternal revolution—comprehensible in sympathy, which unites the various links of beings in the great chain of Nature.

Arise in the mind of man in all the ardor of thy splendor—dissipate the clouds of credulity—show him, that faith, which is not founded on the conviction of the senses, is folly, thy most dangerous enemy, which through so many ages of ignorance has induced mankind to mistrust thy only representative, reason, and to sacrifice happiness by rebellion against thy beneficent sovereignty.

Inspire him with an high estimation of life or intellectual existence; the happiest period in the eternal revolution of matter, which may have revolved his connection

in animal, vegetable, and inanimate orbits for millions of ages, before it arrives at intellectual life. Show him the importance of the human link in the chain of Nature, that it conveys the electric shock of pain or pleasure to the infinite connected links, whose extremes uniting in the circle of eternity make him participate in the vibrations caused by his action or motion.

O suffer not the vanity of knowledge to triumph over the utility of wisdom, by placing the study of the physical before that of the intellectual world! Teach man that the first step in the latter towards the knowledge of thy essence, is as much elevated above the highest degree of the former, as the heavens are [supposed to be] above the earth, and that a Newton is an ape, when compared with a child of Nature, or worshipper of Self. Expose to man the folly of dogma and the wisdom of doubt; that decision is at all times an avowal that reflection is weak; and judgment then becomes the familiar companion of the volition, and resigns its sovereignty, and by this abdication, intellectual sinks into animal existence.

Combat the vanity of erudition, the great leader of thy enemies, who, with the dust of letters, words and adopted ideas, envelope the glimmering of thy benignant light, and torment the sight of those who are watching thy rising aurora in the hemisphere of truth; confound that technical ingenuity by which man is enabled to deceive himself, and show that simple ignorance is wisdom, when compared with the folly of learned error.

While learning's phantoms darken all the sight,
Blank Ignorance makes way for genuine light.

Inspire man with the love of solitude or retirement, where removed from the factitious wants and troubles of civilization, and the operation of the intellectual faculty or thought, being sequestered from the concerns of life which would suppress it, he may delight in the peaceful contemplation and happy adoration of thy essence, and arrive through the only medium of thought to intellectual existence, and an enlightened state of Nature.

Suffer not the sacred majesty of truth to be dethroned by the vicious and chimerical idol of fear and error, or superstition, invented to pardon the vice and cruelty of the human species towards themselves, and the rest of sensitive creation, and therefore protect and authorise Violence, which thy sacred system proscribes as being the author of its own punishment. This imaginary dæmon (whose attributes and actions if transfered to man, would form a monster, that the resentment of humanity would consign to punishment, infamy and execration,) has long terrified the human mind, with threats of fire and eternal torments; and has caused the miscarriage of its conception, thought, thy holy offspring, the saviour of all sensitive Nature.

O hasten to procure this immaculate conception, through the prolific germ of the light of reason! Guard thou the mind from all terrors of dæmons and prejudices of error, lead it to the happy parturition of thought and expression, that this benignant offspring of reason may become like a true messiah, whose glory and power may precipitate the dæmon of falsehood into the abyss of darkness and error, whence the imagination of fools or knaves brought it forth.

Open to the mind of man, the centre of the moral system in the sacred axiom; *Force not the defensive will of sensitive Nature*: O teach man this moral longitude, expose to him this source of moral motion, inspire him with wisdom to break off all connection with the brute creation, whose will he violates. Having no [adequate] intelligence of their wants and wishes, he must be the cause of great pain to that link of Nature, wherein his own connection is preparing to enter by the transformation of his matter by death, from intellectuality to animality.

O give to parents wisdom, to assimilate by persuasion, and not to force the will of children by violence! Teach them the importance of an intellectual being. Show them that children have a more sacred relation than that of birth; that they are identities or ducts, through which an indefinite quantity of matter passes, to enjoy the

consciousness of existence, the sensation of pleasure; that this forms a paramount relation between it and Nature as its integer, and as such, is to be adored, revered, and rendered happy; which can only be done by holding its defensive will sacred; that should the ignorant being, man or brute, form an offensive will, this may be opposed either by violence or persuasion, and opposition becomes a non-electric to cut off the communication of violence, lest it agitate the electric chain of Nature.

Break down the entrenchments of error, strengthened with the cement of specious virtue, measured by relative truth. Show man that filial love or individual love of friendship is criminal, if social is sacrificed thereto; that social love is criminal, if national is sacrificed; that national is criminal, if love for universal man is sacrificed, and philanthropy is criminal, if sympathy for all sensitive Nature is sacrificed; that on this great orbit moves the divinity of Self, and that the being, whose insensibility permits him to inflict pain upon the most insignificant animal, is a monster in the code of Nature, and the whole scale of relative virtues are but vices, which act as non-electrics, to separate his communication with the electrical chain of all sensitive Nature, where intellectual existence begins, and below which, all is mere animal existence, however distended its bubble is by knowledge or civilized by relative virtue.

Show man that the basis of the moral world is founded on the faculty of thought, or reason, and that both individuals and nations measure their happiness by its extent, that without this there can be no wisdom, no virtue, no civilization. The operation of minds divested of its influence may alternately produce good and evil, but nothing stable, nothing systematic, nothing universal.

O teach man to cultivate this inestimable faculty of thought, without which, the actions of brutes are as consequential as those of men! Establish thy holy temple on the liberty of the press, and though knaves and fools may unite in rebellion against thy majesty, lest its effulgence discover the atrocity of their privacy, thought, if free to

act, will produce partizans of virtue to uphold thy throne (whose light reflects honor on their actions which seek no concealment,) to triumph over the rebellious ignorance of thoughtless men. Inspire man with this important truth, that the mind in the ratio of the faculty of thought, forms or deforms individual or social government, and approximates, or recedes from the acmè of human essence, intellectual existence and an enlightened state of Nature. O guard this sacred source of moral perfection, increase the force of its current, which knaves, pedants, priests, and tyrants, through vice, interest, and ambition, labor to contract; while true philosophers, children of Nature, who fear not the benignant torrent, extend its channel to convey its fertilizing waters to the great shore of all sensitive Nature, whose boundary is marked by the evidence and effulgence of thy sacred majesty seated on the throne of reason!

Come forth then, thou comprehensible deity, SELF, let volition give all its energy to thought, and trampling down the cobweb barriers of superstition and policy, force thy way to the throne of reason; and with the effulgent rays of thy beneficent sceptre, call forth the moral world from the chaos of darkness, to the order of the system in the manifestation of these sacred truths;

Utility is virtue, wisdom is happiness, and Self, understood, the only true object of adoration and contemplation.

“For Self and Nature link’d in one great frame,
Shows true self-love and Nature is the same.
Eternal matter to one centre brings,
Men chang’d to beasts and insects chang’d to kings.
Who dares with force on Nature’s chain to strike,
On man or insect, jars the chain alike,
On Self, which changing, never quits the chain
In life or death, transmits or joy or pain.

APPENDIX.

HAVING, I hope, proved that the source of moral motion is happiness of self, understood or extended to the system of all sensitive Nature, that whatever is hurtful or evil to Nature, must be so to self, and the reverse; I shall endeavor to lay down the moral longitude, that may direct the progress of thought in its operations, to arrive thereat.

The greatest geniuses among mankind have hitherto confined all their speculations within the circle of animal existence, and relative truth has been their compass. The "Revelation of Nature" has past those boundaries, and opens to man the extensive world of intellectual life. The compass here must be abstract truth, and the measure of longitude the defensive will of all sensitive Nature. The being who does violence to an insect, navigates without a chart or compass, and must be shipwrecked on the shoals of animal life. He may, in the use of his own defensive will, remove or destroy the insect, if it continues to give him real or bodily pain; but then thought and sympathy must have in view the utility of all Nature, and violence must be proportioned to a strict necessity, and that, with extreme regret and pain to the agent. By this moderation, sympathy will be preserved, and the chain of Nature will receive no vibration from the dissolution or change of any particular link, whose animality or ignorance disturbed the happiness of the most sensitive part of Nature. This moderation is opposed by relative truth in animal existence, because sympathy would become the victim of its own virtue. But in a state of intellectual existence, virtue, or sympathy and probity, seeks no defence in personal violence (except in the extreme necessity above mentioned) but by infusing its influence into the enemy of self and Nature, and thereby assimilating his will and changing his vicious qualities.

While mankind remain in a state of animal existence,

furiously agitated in the vortex of passions, the best form of government must be that which restrains the will, and liberates or augments thought, as is the case with England; for it depends upon the people or juries, who are the guardians of the liberty of the press, to extend or contract its powers. A verdict lately given in Ireland, has done more essential service to humanity, than the Revolution in France, which has prematurely taken off the shackles from the passions; whereas the Irish have taken off the shackles from reason, and leave them on the will, till wisdom shall bring man from the nonage of error and prejudice, to the majority or adult age of reason and truth.

The present state of civilization has so augmented the factitious wants and passions of men, that self is thereby contracted into a point, and has scarce centrifugal force enough to reach the orbit of relatives or friends. What a distance between this narrow circle and the immense one of all sensitive Nature! Thought, however, if free to operate and promulgate itself, cannot fail to extend the elasticity of essence to the boundary of intellectual existence, however compressed by the energy of the passions; and should France preserve social tranquillity for even the space of five years, there will be such a collision of thought and communication of ideas with England, as will strike out sparks of truth, enough to illumined the whole world, and bring man to intellectual existence and an enlightened state of Nature.

I have found it impossible in the foregoing work, to form any other chart for the vessel of humanity to approach the beacon of abstract truth, but by the simple line of thought and reflection, which operates like the seed, whose progress to the state of a plant cannot be described, and whose directory is contained in the word *disseminate*, as is the moral directory in the word *think*; for in every part of the globe I find men in possession of conscious happiness in proportion to the faculty of thought; and though the indications of joy are more frequent among animal men, yet one moment of conscious

is worth a century of animal existence, which diffuses internal, perpetual, and inexpressible peace and happiness, and elevates the intellectual being as much above the animal, as that is above the vegetable.

I must deprecate humanity to consider the ideas in the foregoing work to have been the pure operation of thought, agitated with the sufferings of all sensitive Nature. I have endeavored, through great danger, difficulty and suffering, to study by travelling the sources of good and ill. If, by exposing them, I have offended the prejudices of individuals and nations, it was from the same motive that the surgeon torments his patients,—only to heal their wounds. I never had but one enemy in the world; he attempted my life; I both forgave him and pitied him. Good men must be happy, and bad men miserable, and the former can never suffer resentment to augment the misery of the latter; they will pity the victims of ignorance, and endeavor to remove this universal cause of universal ill, by disseminating thought and reflection, the parent of wisdom and happiness.

I disclaim the appropriation of ideas, and therefore have not put my name to this work: they can gain neither credit or discredit from the author, and he seeks no reward or praise, but what arises from the consciousness of good intent. They are texts or themes for the exertion of the mental faculties on a more extensive and important sphere than has hitherto been presented to the mind of man, and should they be the means of extending its powers through the faculty of thought and reflection, these few philanthropic pages will be crowned with abundant success, and the labor of their author most amply rewarded.

Before I conclude, I must again consider an event (the Revolution in France) where man has passed the Rubicon of relative truth, and must press straight forward to the source of moral motion or knowledge of self; for should it turn aside by one oblique step of temporizing policy, to contend with, or imitate other nations, it will lose its equipoise upon the delicate line of right, which

leads thereto, and fall into anarchy, and from thence into an abyss of despotism. The poor must be conscientiously and comfortably provided with subsistence, lest their frequent appearance and neglected supplications in public streets, should paralyse the fine sympathy of man. How many thousands in the streets of London and Paris contract into the narrow sphere of animal existence, by a habit of refusing aid to supplicating fellow-creatures in distress. Probity must be guarded by reforming the chicanery and dupery of commerce. Means must be discovered to prevent adulteration of specie, whose falsity is a dreadful enemy to probity; and a bad shilling received, which casuistry justifies the passing into the hand of another whom we cheat, introduces corruption into a heart, whose integrity would be otherwise impregnable.* Personal vanity must be humbled—thought and speech must be absolutely free, and no man must be permitted to murder a fellow creature for offensive sentiments. Calumny, when rendered public, will always be detected. An innocent man may feel a temporary injury, but conscience will in the end triumph, and the approaches to thought, the source of intellectual life, must be cleared of all terror and impediment. To this source the French nation must proceed in a straight line, and take large draughts of its stream to enable them to proceed, and to detect vice under the mask of virtue. Virtue and merit, in an acquaintance, must not be sacrificed to the selfish partiality of friendship. Principles of sympathy and probity must not be sacrificed to dissipated and thoughtless liberality. Pure benevolence, and not bartered gratitude, must be the only motive of beneficence; and love itself must expand into the great circle of all sensitive Nature, leaving the grosser parts or dregs to the commerce of pleasure, and joining friendship to those passions, which

* This is most lamentably exemplified in England, where the debasement of the coin is become a tolerated profession, and has done more injury to the morality of this country in a few years, than the baneful effects of luxury would do in a century

in proportion as they in animal existence are able to contract the essence of self to a narrow circle, are changed by intellectual existence into the unison of sympathy and probity, the only laws of motion, upholding the moral system, which the conventional virtues and customs of civilization tend to destroy, by cutting off the communication between self and sensitive Nature, by the partial duties of friend, parent, and citizen, or the boundaries of seas and mountains; and thus confine intellectual beings within the limits of sheep. But thought breaks down these animal barriers, and expands self into the union with its integer Nature.

That political energy which the active and unjust policy of nations demands, France must totally lose, and defence will rest in virtue (or sympathy and probity) which will intellectualize those animal monsters, called conquerors, that may attempt to subdue them, and having had the glory to cast the pebble of truth into the lake of humanity, their locality will feel the most violent agitations for a while, and will then spread into those softer undulations, which will reach from the centre self to the shore of all sensitive Nature, to propel the vessel of life to the harbor of intellectual existence and an enlightened state of Nature.

I could not close my book till I had added some further considerations of the all of virtue, SYMPATHY.

Sympathy is the gravitation of the moral system, and men, in proportion as their essence contains less or more, become meteors agitated by every blast of passion, or intellectualized bodies, moving with its density in the virtuous and stable orbit of society, comprehending all sensitive Nature.

In a high state of animation or sensibility, divested of reason, as it is found in some characters among the English, Irish, and Malay nations, Sympathy changes its nature and delights in the suffering, of sensitive creatures.

I shall endeavor to trace the cause of this moral phenomenon. I find in the first instance a great conformity between these nations in the customs of tormenting ani-

mals. The first and second are equally delighted with the cruelty of the chase, running horses to death in racing and travelling, buli-baiting, cock-fighting, &c. The Malay nation has no other diversion but cock fighting, which occupies the whole of their leisure hours; by these diversions the sensations of Sympathy are totally suppressed. Self is connected into a point, and its link in the chain of Nature feels no vibration, from even the most approximate parts; hence, in the two former nations, those frequent personal assaults, in which the finer feelings of Sympathy are sacrificed to the vanity of an hypocritical reputation, which they have esteem for, only as it is profitable, but have no consciousness to enjoy or discover, that true virtue consists in Sympathy—the centre and circumference of all that is good. Nature has singled out these countries to produce the most extraordinary productions of vice and infamy. England has lately given birth to a monster, who singled out the most beautiful and best works of Nature, handsome, innocent women, who wantonly stabbed several in their thighs to gratify an infernal passion of seeing the blood run, and hearing the groans and agonies of fair and innocent victims. Ireland sent forth an assassin to murder a philosopher who had dared to censure the vice of that island; and with a head as depraved as his heart, the ruffian by that atrocious intent to crush the germ of happiness by extinguishing the light of thought, confirmed the testimony he intended to confute. Malacca produces monsters on purpose, one would think, to avenge the cause of Sympathy, for the death of one cock in battle bringing despair upon the owner, urges him to draw his dagger, and destroy promiscuously every one within his reach.

Personal assaults, duelling and boxing are become so common in England and Ireland, that if the laws do not immediately extend the arm of protection to innocent and sympathetic minds, they must emigrate to the continent to claim from tyranny an asylum against the ferocious despotism of individuals; and to enjoy a greater personal security than lawless liberty can afford; and I am in-

duced to think that the residence of many English in foreign countries is caused by such reflections; for whoever has travelled into foreign countries as an observer, must be sensible of the great contrast between their peaceful manners and the turbulence of England.

These observations will tend to show the necessity not only of refraining from violence, but of breaking off all connection with the brute creation; as they cannot explain the pain which their loss of liberty may cause, and as our own connections may shortly assume those links in the chain of existence, and man would also gain by assuming their labor. The vortex of industry would be moderated, and labor become less; great cities, the cause of much moral and physical evil, would be changed into happy villages; exercise would procure health of body; repose and content,—peace of mind; and sympathy being cultivated and established, would fix the centre of the moral world upon the most sacred Law of Nature: **FORCE NOT THE DEFENSIVE WILL OF ANY PART OF SENSITIVE NATURE.**

TO CONCLUDE, I must conjure my readers to consider the sentiments contained in these pages, not as proceeding from passion or partiality. I have censured most, those nations whose individuals I most love, and with whom I most live; I mean the Irish and the French, whose urbanity, facility, joyous and liberal characters, are as pleasing and necessary to society, as the joys of sexual love are to animal existence. Not so the moroseness and spleen of the English, whose thought, however powerful, if not directed by wisdom, may claim esteem, as it shows human nature in a progress to intellectuality, but does not seduce my love, though it obtains all my admiration and praise. I must entreat my readers to consider these sentiments, as not coming from the brain of a ministerial hireling, who prostitutes his pen to parties—a famished author who writes to live—a poet who writes for fame—a religionist who writes from enthusiasm—a dogmatist who writes from the pride of erudition; but to respect and examine them as the holy emanations of

thought, from an intellectual atom struggling to discover the source, or centre of well-being or happiness, and conscious of being an inseparable part of an eternal whole, or Nature, and who though ceasing to be man, yet cannot cease to be, regards Thought as the true and comprehensible deity; and the sanctity of defensive volition, as incontrovertible religion, whose ritual is persuasion, to effect union, when the happiness of associated beings demands it, which the mind in a state of intellectuality must assent to as the only means of producing happiness to self as the centre of the system of all sensitive Nature; and in this union, pain inflicted on the circumference affects the centre, as much as the pain of the toe affects every other part of the human body.

Adore then, O fellow selves! immortal parts of immortal Nature, the divinity of Thought; and though its issue in the mouth of man may irritate pride, vanity and vice, it can never injure conscious innocence or real virtue. Rebel not against the majesty of this omnipotent sovereign of happiness and well-being, by inflicting personal violence to avenge verbal insult.* The issue of thought in opprobrious language directed towards an object whose actions are virtuous and good, recoils upon its own source. Adore the sacred and comprehensible divinity of Thought, by establishing such humane associations and † institutions as may be a mild guardian to the volition, or a liberal substitute for weak judgment, till by the free cultivation and communication of ideas, man arrives at Intellectual Existence and an Enlightened State of Nature.

* Individual avarice is no less repugnant to public prosperity, in evading the payment of taxes, than individual vice or vanity is repugnant to the progress of social and moral perfection, in sacrificing the liberty of the press, or of speech, to private reputation.

† Whoever takes a comprehensive and relative view of the corrupt state of nations and individuals, caused by factitious wants, and incapacity of judgment, will have reason to congratulate the

THOUGHTS ON GOVERNMENT.

How reluctant I feel to close this inerudite development of the most important and useful ideas the press has ever presented to the discussion and contemplation of man! The present state of civil commotions demands urgently, from every thinking being, the whole scope of thought and reflection, to discover a happy basis, and fixed principles of civil union.

Ignorance being the cause of all moral evil, and therefore the universal enemy of mankind, the end of all union must be to combat this monster. This can only be done by assembling the different particles of wisdom and virtue, that may be found in a state, to restrain the liberty and violence of passions in the ignorant and vicious part thereof, in the same manner as mental government is formed in an individual, whose liberty is relaxed in proportion to his discretion, and parental authority ceases with the maturity of judgment, whose development is cultivated, but never restrained. If the volition of the child, or ignorant citizen, is restrained, judgment is trampled upon, and passion leads on to personal and civil misery, to which no remedy can be applied, but absolute and despotic restraint.

The British government, if critically examined, will corroborate and elucidate these reflections. We find the constitution in the hands of a select body of citizens, who living for the most part upon the produce of their estates, are exempted from the temptation of necessary wants, which commercial people being exposed to, cannot possess those sentiments of rectitude and independence, that are necessary for the administration of public

English nation upon the perfection of its government, which seems calculated to effect the sacred end of moral perfection, and cannot be endangered by a gradual and partial reform, conducted by men of virtue and wisdom, who alone can merit or acquire the confidence of their fellow citizens.

affairs ; though factitious wants and passions may lead the gentleman to succumb to temptation, yet, as the latter wants are not so imperious as those of necessity, ten tradesmen would be victims for one gentleman.

Thus men of independent fortunes, whose education and habits of life give them more wisdom and virtue, are delegated legislative guardians of a constitution, to restrain the actions and passions of the great body of the people, whose necessities leave no time for the acquisition of wisdom, and no means of practising rectitude and independence. These, however, are left in full possession of the absolute liberty of thought and its communication ; and if the liberty of the press has been at any time violated by the arbitrary decision of wicked and ignorant judges, it was owing to the ignorance of the people, in giving up this, the most sacred principle in all civil institutions :

NOTHING CAN BE LIBELLOUS BUT FALSEHOOD, AND EVEN FALSEHOOD IS NOT CRIMINAL, IF PROVED TO BE ERROR OF OPINION.

In treating of all matters, where the paramount interest of society, Humanity, or all sensitive Nature is concerned, the government of England, founded upon these principles, is the most exquisite workmanship of human reason, above all others adapted to approximate the beacon of speculative truth, with a practice suitable to the present state of policy and morality, tending to augment the volition in the ratio of the increase of judgment, the only secure process to moral and social perfection.

Whoever has travelled much on the Continent, with a small share of observation and penetration, must have remarked the little difference of moral excellence between the titled noble and the degraded peasant, and except the powder in the hair, the contortions of the countenance, and affected gestures of the body, Excellenza of Italy, Margrave of Germany, and Marquis of France, would have no mark of discrimination from the People, but their titles: They speak in the same language for want of education ; treat upon the same principles for want of

integrity, and hold the same sentiments for want of thought; civil and military subordination is upheld by the single thread of a tyrant, and if an insurrection of the people should cut it, society is thrown into the same confusion as pearls from a broken necklace, and having no confidence, which can arise only from moral excellence, they remain in this state till some neighboring despot sweeps them into the gulph of tyranny.

In England alone there is an evident moral excellence paramount to title. The soldier is very inferior to his officer, and the subject to the peer, in education, sentiment and thought. Hence that civil and military subordination, the effect of respect, and not the fear of law, which enables, by its discipline, the union of society in the silken bonds of liberty, to triumph over the chain-bound subjects of tyrants, and has enabled Britain, with ten millions of people, to triumph over almost all the globe contending in arms against her. It is this moral excellence that guards her constitution against the insidious designs of libertine patriots, who seek to remedy the derangements of their private affairs, (brought on by thoughtlessness and dissipation,) by reforming and improving the economy of society, whose system and administration demand the most profound reasoning, and extensive faculty of thought, to direct the public volition to the goal of prosperity.

O Britons! worship with ardor this comprehensible Deity, Thought, that by extending its influence and inspiration, your characteristic spleen and moroseness may be changed into complacency, liberality, and toleration; that proselytes may be induced to approach its shrine, and quit the fleeting uncertain joys of animal, for the conscious and permanent happiness of intellectual existence; for which glorious end, thought has established its inceptive dominion in this island, to guard against the dangerous encroachments of insidious customs and policy, which pervade a continent, and whose situation is incompatible with the safety of thy empire.

O THOUGHT! Great first cause where comprehension meets incomprehensibility; Author of all moral good and ill; Intelligent cause of motion, develope thyself in the effulgent benevolence of thy essence; guide man to the acme of existence, through thy culture in the religion of Nature; endue him with that strength of wisdom, to adjust the liberty of volition, to the augmentation of judgment; spread thy benignant grace over all the world, to regenerate man to intellectual existence, and establish the moral system of self and sensitive Nature in place of the chaos of ignorance, and the civilization of animal existence. Take under thy peculiar protection the liberty of the press, and inspire jurymen with so holy a respect for thy divinity, that though the ardor of thy glorious rays, collected by error, may burn, the benignity of thy nature cannot be impeached; and action, the result of malicious error, may alone be condemned and punished.

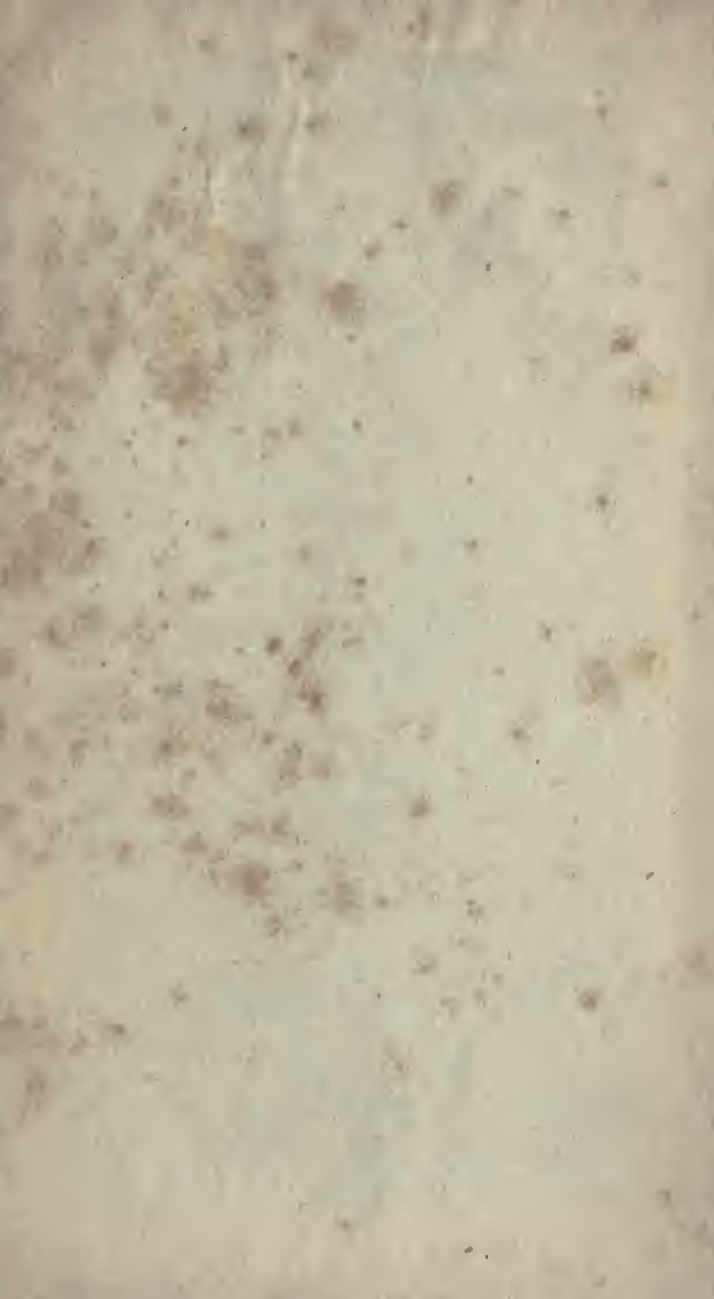
I must admonish my readers not to confound the doctrine of the eternity of existence under different modes of inter-revolution, with the Pythagorean doctrine of transmigration of spirit, or specific change of mode into mode, thereby confounding true principles, and leading the mind into ignorance and error, by pretending to develope and explain the process and connection of cause and effect. The doctrine of the former, teaches the indestructibility of the whole or any part of Nature. That matter which upon dissolution ceases to be man, does not cease to exist, but flows into the ocean of matter, to form new entities, and without disclosing the mode of the process or manifesting any specific identity, is like the river which flows into the ocean and may become portions of rivers again; this idea ought to be consolatory, and encouraging to men to abstain from violence, the author of all evil in the Ocean of Nature, whose waters calmed or troubled by man's wisdom or ignorance in a state of intellectuality, conveys with the undulations of pain and pleasure his changeable existence to all eternity.

END OF THE REVELATION OF NATURE.

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